THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

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THE CHURCHMAN

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POETRY.

CHRISTMAS ODE.

Tune—"Strike the cymbal."

Hark! what singing!
Angels bringing
Joyous tidings, hail the morn;
Time appointed—
GOD'S "Anointed,"
CHRIST THE LORD, A SAVIOUR'S BORN!

Young men, maidens,
Old men, children,
Swell the anthem's loud acclaim!
Join the chorus
Pealing o'er us;
Praise the LORD! Extol His name!

See that bright *star*
Of *Bethlehem* points where
Wise men worship, *gifts* presenting;
Shepherds list to *angels* chanting—
"Glory's given
GOD in heaven;
On earth peace, goodwill to men!"

Blessed JESUS,
Oh receive us!
To our grateful hymn attend!
Life eternal,
Joys supernal,
All our hopes on thee depend.

Where, O Death, is now thy sting?
'T is destroyed by CHRIST, our King!
All the powers of darkness fly!
JESUS sits enthroned on high!
Praise Him!
Praise Him!
Let every creature praise
HOSANNA!

HYMN FOR NEW YEAR'S DAY.

Come, join the LORD to praise,
Whose goodness knows no bound:—
'T is He who lengthens out our days,
As each New Year comes round.

Forth in the pleasing *spring*
His beauty walked serene:
And nature all awoke to sing,
And glad the hearts of men.

The *summer* fruits He gave,
And *autumn's* varied store;
Drear *winter* came—and yet we have
Rich blessings evermore.

While many sleep in death,
And friends bereaved have wept;
From every threat'ning ill He hath
Our life in mercy kept.

'T is not in erring man
His steps to order right;
The future lies beyond the ken
Of reason's feeble sight.

Our best concerted schemes
Fail of the end designed—
As fond illusions, mocking dreams,
That leave no trace behind.

Thy hand, O LORD, we see,
Its guidance we implore!
In all our ways acknowledge THEE,
And own thy sov'reign power.

Be Christian *faith* and *hope*
Companions of our way:
Till through death's vale *love* take us up
To Heaven's eternal day.

Come join the LORD to praise,
Whose goodness knows no bound:
'T is He who lengthens out our days,
As each New Year comes round.

For the Churchman.

COLLECT FOR THE FIFTH SUNDAYA FTER THE EPIPHANY.

O LORD, we beseech thee to keep and preserve
Thy household, the Church—oh! may it ne'er swerve
From thy true religion; and that they who do lean
On the hope of thy heavenly grace, may be seen
For ever defended by thy mighty power,
Through CHRIST JESUS, our LORD, whom with thee we
adore.

MEM.

COLLECT FOR THE SIXTH SUNDAY AFTER THE EPIPHANY.

O GOD, whose bless'd Son has been manifest made,
That he might the works of the devil destroy,
And make us the sons of GOD, heirs, with the bless'd,
Of life everlasting, and glory on high:—
We beseech thee to grant, that, having this hope,
Ourselves we may purify, as he is pure;
That when with great glory and power he appear
In his glorious kingdom, which e'er shall endure,
We may be made like him, and thy mercy adore;
Where, O Father, with thee, and with thee, HOLY
GHOST,
He liveth and reigneth, one GOD, evermore.

MEM.

Beza.—It is related of Beza, one of the reformers, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the Epistles of St. Paul, which he had committed to memory when he was young.

From the Gambier Observer.

WINE IN THE EUCHARIST.

We are now prepared for the inquiry—what was the substance used by our Saviour at the institution of the holy eucharist? Here, however, the usage in respect to the Greek word *oinos* (*wine*) does not directly assist us: because that word does not occur in the account of the institution contained in the Gospel or in St. Paul's Epistle to the Corinthians. The word *cup* is employed, which is manifestly a metonyme of the container for the thing contained,—the cup for the contents of the cup. What, then, was in the eucharistic cup? Was it wine, or was it syrup? It was manifestly the same thing with "the fruit of the vine;" for our Saviour, having given the cup to his apostles, immediately adds, "I will *drink* no more henceforth of *this fruit* (Campb. *product*) *of the vine*, until that day when I drink it anew with you in my Father's kingdom." Now the expression "fruit of the vine," is a periphrasis for *wine*, occurring not only in the Septuagint, but, with a very slight variation, in the Greek classics. Grapes, which are, strictly speaking, the *fruit* of the vine, of course cannot be here intended, because our Saviour speaks of *drinking* this fruit. The expressed juice of the grapes is plainly meant.

But it may be alleged that *must syrup* is the juice of grapes. How can it be shown that the fruit of the vine here spoken of was not syrup? In proof that it was not, we appeal, in the first place, to the invariable practice of the Jewish synagogue, in the celebration of the Passover. The learned Dr. Lightfoot, in his Temple Service (Works vol. ix.) has given us from the Talmud a variety of passages relative to the Jewish mode of celebrating the Passover in ancient times. From these, it appears that the guests being placed around a table, mingled a cup of wine with water, over which the master of the family, or person deputed for that purpose, gave thanks, and then drank it off. Of these cups of wine, four were drank at intervals during the celebration of the ordinance. Now the substance used on this occasion was not *syrup*—nor was it *debhash*—it was *yayin*, a word which, as we have seen, always denotes in the Old Testament *wine*. In these four cups of wine, the Jews were very particular with regard to the measure and mixture. The proportion of wine in every cup might not be less than the fourth part of a quarter of a hin (about two and a half gills) besides what water was mixed with it; and unless they drank it thus mixed, the service was not held to be rightly performed. The wine was diluted with water, partly because it was supposed to improve it, and partly to promote health and prevent intoxication. (See Lightfoot's Works, vol. xi. p. 334.) Thus we see that the harmless *must syrup* is entirely out of the question. Now the form of thanksgiving for the wine was to this effect: "Blessed be thou, O LORD, who hast created the fruit of the vine." Here we have the expression "fruit of the vine," employed in a solemn form of thanksgiving over the cup of wine; a case which, we think, must remove all doubt as to the import of the phrase. But further, as to the nature of this wine, the undeviating practice of the synagogue in all places of their dispersion, bears witness. In a case of absolute necessity, when the sale of wine has been prohibited by government, the Jews have been known to mingle *petmez* (*must syrup*) and water together, or to make use of some kind of currant wine. But this is not left to their discretion, when fermented wine can at all be had.

Now there can be no doubt that our Saviour instituted the eucharist at the close of the Passover supper; but whether in connection with the *third* or *fourth* cup of wine drank on that occasion, commentators are not agreed. It is, however, a matter of no importance as it respects the present inquiry, whether it was in connection with the third or fourth, for both contained wine.

But perhaps it will be said that the substance drank at the celebration of the Passover, if not *boiled wine*, may have been *new wine* or *must*, and consequently did not contain alcohol or the intoxicating principle. This position we apprehend to be equally untenable with the one to which we have already adverted. The Passover was celebrated on the evening between the 13th and 14th day after the first new moon in April (*Nisan.*) On the second day after the Passover, i. e. the 16th after the appearance of the new moon, the harvest commenced; and the vintage succeeding it, transpires in August, as to its beginning; while a second vintage falls into September, and the third in October. (Jahn's Archæol § 69.) Now it was impossible to procure sweet must at Easter, nor can it be at the present day, because the most recent must was and is still at that time from five to seven months old—an age at which the fermentation has proceeded to such an extent as that it has become, to all intents and purposes, wine, and may be so called

In support of our position that wine and not syrup was used at the institution of the Lord's Supper, we appeal, in the second place, to the uniform sentiment and practice of the Christian Church. We have in St. Paul's first Epistle to the Corinthians an account of the manner in which the eucharist was celebrated by the Church in Corinth, in connection with the *Agapæ* or feasts of charity. Here again the word *wine* does not occur, but *the cup* is repeatedly mentioned. We ask, then, what did the cup used by them at the sacrament contain? Was it *syrup?* was it even *must?* or was it *fermented wine?* One need only to read attentively the chapter, to decide this point. Beyond all manner of question, it was the last. Now if the Corinthian Christians had so far departed from the original institution of the eucharist and from the practice of the other apostolical and primitive churches as to substitute fermented wine for must or must syrup, would not St. Paul have particularly noticed this? While he rebuked them for their sinful conduct in drinking to excess, and for other improprieties, would he not at the same time have charged them with introducing a dangerous innovation upon the usage of the Church of CHRIST with regard to the sacrament in question, and have required them, by virtue of his apostolical authority, to abandon the practice of using wine instead of syrup? Most undoubtedly he would. Now as he did not do this, nor give the slightest intimation of any departure on the part of the Corinthians from the customary practice of the primitive Church in this particular, we maintain that the general usage may be satisfactorily determined from this particular case, unless positive testimony can be adduced to the contrary. No such testimony, however, can be adduced. Upon this point there has been no important difference of opinion. The nature of the bread which should be used in the celebration of the Lord's Supper has indeed been disputed. Some have maintained that it should be leavened, others unleavened. But with regard to the nature of the contents of the cup, there never has been any question in the Christian Church.

In *practice* there has, it is true, been a slight departure from the general usage, in one or two instances. The ***Encratites***, a set of Ascetics in the second century founded by Tatian, held wine in such abhorrence as to use only water in the celebration of the Lord's Supper. The course adopted by them in this respect, however, was universally disapproved of, as an improper departure from the practice of the Church. Clement of Alexandria says, in his refutation f this sect, "He (i. e. CHRIST) blessed the wine, saying, *take, drink, this is my blood*, the blood of the vine. And that it was wine which he blessed," continues Clement, "is evident from his saying to his disciples, I will not again drink of the fruit of this vine until I drink it with you in the kingdom of my Father. Moreover, that it was wine which our LORD drank, again appears from his observation respecting himself, when upbraiding the Jews for their hardness of heart, he says, The Son of man came and they say also beheld a gluttonous man and a wine bibber, a friend of publicans."—Epiphanius, who lived in the fourth century, affirms of the Ebionites of his age, (a small Judaizing sect of Unitarian mystics) that they celebrated the Lord's Supper once a year at the anniversary of its institution, using *unleavened bread and water*, because their *askesis* (ascetical habits and exercises of devotion) did not permit them the use of wine. But they never pretended to cite the example of our Saviour or to appeal to the authority of Scripture in justification of the practice.

In the ancient Christian Church, the custom very generally prevailed of mingling water with the sacramental wine, from the opinion that our LORD used such at the institution of the Supper. Divers allegorical and mystical reasons were assigned for the mixing of the two elements; such as that the wine and water signified the blood and water which flowed from our Saviour's side; that they denoted the union of the two natures in the compound person of CHRIST; and that as nations are called waters in the apocalyptic visions, the mixture was expressive of the union of believers to CHRIST.—Clement III. especially enacted in the twelfth century that the sacramental wine should be mixed with water; and such, we believe, is still the practice in the Romish Church.

DUBLIN RECORD AND CHURCH OF ENGLAND GAZETTE.

There are some who may esteem this writer a fine champion, a noble advocate of the 'Establishment,' because he indulges in this strain of disgusting flattery, and never can speak of our Church without using the epithets 'ancient,' 'venerable,' 'glorious,' and so forth; but, for our part, we know not whether to deem him a most mistaken and mischievous, though infatuated zealot, or a Jesuit in disguise. We are fully persuaded that the time has gone by when such nauseous stuff as this would be swallowed and make an impression; we [illegible] fully persuaded that this political preaching of the Church will no longer answer; that the world will no longer endure it; but that, on the contrary, the less the Church preaches herself, and the more she preaches CHRIST, the more readily will men listen to her ministers, and enter into her communion, her godliness thus giving her the promise of the life that now is, as well as of that which is to come. She must throw off these fetters of antiquity altogether. She must walk at liberty. She must rise above even the imputation of holding as hers even one rag of the filthy mother of abominations. She must abjure as hers those unsocial Popish dogmas lately revived and put forth by the writers of the Oxford Tracts—the 'holy apostolic chain,' with all its consequent exclusiveness and bigotry; she must be set free from the yoke of boundary preaching, from those wretched trammels which the learned Mr. Crosthwaite calls a limited commission, and which he insists are quite an *essential* of the sacred ministry!—*Dublin Record.*

To the foregoing paragraph the editor of the Church of England Gazette thus replies.

The writer twice speaks of us as advocating the 'Establishment,' and gives the word the second time as a quotation from us; but, unfortunately for him, the word establishment does not once occur in the citation he has made. *Comparatively speaking*, we do not care a fig about the *civil* establishment of the Church; we advocate the Church as a spiritual establishment, as having been established on earth by our heavenly Master for the accomplishment of his wonderful work of redemption. We believe it to be the imperative duty of the government to establish and protect the Church of CHRIST throughout the extent of its empire, in preference to any of the churches of men. But the government may establish some one of the numerous dissenting religions, should it be pleased to do so, and then we should not advocate the civil establishment at all, but the divine establishment still, namely, the Church in England—the only branch of the 'one Catholic and Apostolic Church of CHRIST' in this country.

We are moreover blamed for 'political preaching of the Church;' but for a complete refutation of this, our article only requires to be read. We therein spoke of the Church not *politically* at all, but as a *religious*, a *divinely* founded institution; and in thus defending the Church, we take the strongest and most legitimate ground. What our contemporary means when he says that 'the less the Church preaches herself, and the more she preaches CHRIST,' the greater success will attend her efforts, it is rather difficult to divine, coming, as the language does, from one who professes to be a Churchman. We know not what is meant by 'preaching the Church,' but preaching up the doctrines, government, and discipline of the Church; and we see not how this can be done without preaching CHRIST in the clearest, most faithful, and most explicit manner. It is not possible to use the services of the Church, nor indeed a single prayer, without seeing that CHRIST is the sum and substance of every one of them.—He is therein set forth as the sole foundation of a sinner's hope, the only refuge for the sinner's safety; and that it is solely by faith in Him, and only by and through what he has done and suffered, entirely independent of good works as the *cause*, that any one of the fallen and sinful race of Adam can possibly be saved. What more can the Dublin Record want? and what would it be cavilling about?

We are also told that the Church 'must throw off these fetters of antiquity altogether. She must walk at liberty.' This is certainly very odd language, and more especially so as coming from a Churchman. The excellency of the Church consists mainly in this very thing, that she never has thrown off the matters of antiquity which she now so wisely retains; and that, instead of this, she has thrown off, and does still continue to keep off, the novelties of the Romish and other dissenting sects. And hence our reason for applying to the Church what our contemporary styles the 'disgusting flattery' contained in the epithets 'ancient, venerable, glorious,'—terms by no means more flattering than numbers which could easily be selected from the Scriptures as applied to the Church, the spouse of CHRIST. We defend the Church, because she is the Church of CHRIST, founded by him, and appointed by him as the conservator of his truth. The Church is the 'keeper of holy Writ,'—'the pillar and ground of the truth;' and we defend the Church as a man would defend his house and protect its walls, not so much for the intrinsic value of the house or walls themselves, but on account of the treasure which they contain. The Church of England, our enemies being judges, contains *all the life-giving doctrines of the Gospel*, and let the Church be destroyed, and the doctrines will immediately follow. If we want any proof of this, an abundance is at hand. Look at the 'Reformed Churches,' so called, of Germany, which once held the doctrines of the Reformation, are they not swamped with the Neological infidelity? Look at the Geneva Church, formed by the great Calvin, and what else do you find but the Socinian blasphemy? Look at the old nonconformist meeting-houses of England, and you find almost all of them now used for the propagation of the same Socinian infidelity. And look again at the connexion of the late Countess of Huntingdon, raised by the almost Herculean labors of the zealous Whitefield, and you find it breaking up, and its congregations one by one settling down into stiff cold Independency: so much so, that were that devoted lady now to rise and witness the result of her unparalleled disinterestedness, she would be distracted. All these instances prove to demonstration the *absolute necessity* of the Church—the fabric—to preserve the treasures,—the doctrines, the sacraments, the preaching of CHRIST; and the impolicy, not to say the wickedness of man's putting asunder what GOD hath joined together. Some time ago the Socinians and other infidels attacked the evidences of Christianity and the doctrines of the Church, but they were triumphantly vanquished by the divines of the Church of England; now Satan has changed his policy, and his emissaries are attacking the fabric of the Church, well aware that if they can but manage to destroy the walls, the treasure within will be an easy prey. We therefore stand firm in defence of the Church, because while the building is preserved entire, the treasure within will remain in perfect safety. We love the life-giving doctrines of the Gospel at least as cordially as the Dublin Record or any of its party can possibly do; and it is for this very reason that we defend so strenuously the ancient, venerable, and glorious Church of GOD. Preserve the Church in her integrity and purity, and we may bid defiance to all the envy, hatred, and malice of the idolatrous Papist, the Jesuitical dissenter and the sneering infidel.

We shall not notice the Dublin Record's abuse of the writers of the Oxford Tracts, nor his sneer at the 'holy apostolic chain' of ordination, which Mr. Crosthwaite and the Church so truly consider *essential* to the office of the sacred ministry. We do not take it upon us to defend either Mr. Crosthwaite or the writers of the Oxford Tracts; those excellent men need not our defence. We have read scarcely any thing they have written, but yet know quite as much about them as those who so constantly abuse and revile them; but we do protest against the uncharitable and unchristian conduct of those who are carrying their abuse to the scandalous height of literally *nicknaming* as Puseyites and semi-papists, and we know not what, persons who are quite as *learned* and *pious* as themselves, and not a whit less conscientious and devoted. This is the conduct which is doing much mischief to the Church and to real, vital, heartfelt piety. And we trust that our good brother of the Dublin Record will take the remarks, we have made in a Christian spirit, and cease from such kind of warfare in future, and unite with us in promoting the common cause against our common enemies—the Papists, the Dissenters, and infidels of every shape and hue.

COMMUNICATIONS.

For the Churchman.

CIRCULAR OF THE PATRIARCHS OF CONSTANTINOPLE AND JERUSALEM, AND SEVERAL BISHOPS UNDER THEIR JURISDICTION.

The circular is headed with Acts viii. 28–30, and a passage from 1 Timothy.

SEC. VI.—*Regarding the Heretics of the present day, and their machinations.*

The heretics of our day, holding the same opinions, and being in all respects zealous followers of the above-mentioned heresiarchs, whose name also they bear, being most usually styled Luthero-Calvinists, have been striving now in these latter days, in every way, and by every means, to infuse the poisonous venom of their various heresies into the ears of the orthodox, to pollute our spotless faith, and to tear in pieces the flock of CHRIST; and that they may easily accomplish these ends, they adopt various measures; they feign philanthropy, they announce the diffusion of light, they profess wisdom and instruction, and promise every where the greatest benefits. They wander abroad, now as travellers, now as merchants, now as physicians who receive no pay, and now as missionaries and teachers. They expend large sums for antiquities of no note, they heal the sick gratuitously, they teach without pay, and all in order to catch the good-will of the orthodox, and to contaminate the doctrines received from their fathers. They go to great expense for the printing of books filled with these their various blasphemies, now indirectly and now directly attacking the heavenly doctrines and precepts, traditions and customs of our holy orthodox Church. These they give gratis, or sell at a very low price, under pretence of doing good, but in reality that they may do harm, by implanting in the hearts of the orthodox, and especially of their tender offspring, their lawless blasphemies. They pretend great earnestness for the instruction of our youth, because more easily deceived and readily wrought upon; hoping in due season abundant fruit from this field. For the education and instruction of our children they establish every where schools directed, either by themselves or, to deceive us the more, by teachers from our own fellow-countrymen, either themselves deceived, or brought over by large salaries—who teach their false doctrines.

These and many other means the heretics of our day have employed, and are still employing, in order to contaminate our religion and corrupt our nation; and for the more easy accomplishment of their evil designs, they pour out the venom of their poisonous spirit in so many buffooneries against the order of monks, who are incessantly on the watch to guard the orthodox flock, and who alone are able to resist and overthrow the wicked designs of these persons, while they hurl their sharpest volley of senseless words, to effect the entire destruction of this sacred order. But let these misguided Luthero-Calvinist missionaries know that to this order, even to the present day, belong those who rightly divine the word of truth, and guide the orthodox youth by their instructions into sacred doctrine and sound morals. Nor has this order, according to the false statements of our benevolent assailants, ever defiled the visible Church of CHRIST, but has given lustre, glory, strength, and stability to it, as well by its spirituality of life, as by its doctrinal and moral writings. This order has assembled the various ecumenical and local councils; this has strictly preserved the sacred canons, which piously and rightly divide doctrine, and regulate the moral habits of Christians, and guide us to a divine system of polity. This from the beginning has resisted, attacked, and overcome, in the almighty strength of the LORD, the different systems of the Hellenists, and the infamous Heresiarchs. This, finally, is even now warring against you also, ye Satanic Heresiarchs, who, in these latter days, have reappeared from the caverns of hell, and the depths of the northern ocean—to make you cease disturbing the orthodox oriental Church, which the monastic order has hitherto guarded, and, by the almighty power of the all-efficient GOD, will continue to guard to the end.

The orthodox Church, then, having long since observed such movements and intrigues of these insidious persons, and acquainted with their concealed object, has never ceased, in compassion to its flock, from stigmatizing their endeavors—making known from time to time, both by means of its preachers, and other ways, the machinations of our enemies, and its own consequent displeasure; in hope that, according to the peaceful spirit of the Gospel, it might compel its plotting opponents to become feelingly conscious of the great wrong and very great injury which they are endeavoring to bring, both nationally, politically, and religiously upon its pious people. But disheartened at seeing that these infamous and ill-intentioned persons rather shamelessly abuse its Christian gentleness and goodness, and perhaps misinterpreting its forbearance, persist in the same very wicked and unjust work, it is at length compelled to proclaim more emphatically by this its present circular epistle, to the orthodox every where, and make known to them their urgent danger, suggesting also, at the same time, the measures which the faithful should adopt for the removal of such danger.

SEC. VII.—*To the Missionaries of the Existing Heretics.*

The orthodox Church, though exposed to the various snares and assaults of the missionaries and followers of foreign heresies and religions, condescends to inform them by the present ecclesiastical and synodical circular epistle, that it desires that they would awake to a consciousness of their actions, and that they would leave its children free from its proselyting arts, and from the teachings of Luthero-Calvinism which they are endeavoring to infuse into their minds. It desires that they would cause to cease all their operations, having this object, from among its orthodox people, and restrain the distribution of unauthorized Scriptures in translations not received, and printed through a false zeal—and of other blasphemous books; and that they would shut up their establishments instituted, not for the education and instruction, but for the perversion, corruption, and seduction of our youth; and in one word, that they would leave us in quiet to hold and believe the doctrines of our blessed ancestors, and to worship GOD in the orthodox Church in which he has made it our privilege to be born. We believe, confess, and entertain no doubt that our faith is the only true religion, the only worship pleasing to GOD, and the only way of salvation; and we maintain it undiminished, unadulterated, and unchanged, as we have received it from its Author and Finisher, the LORD JESUS CHRIST, from the holy apostles, and from the divine fathers of our Church. Neither do we admit of addition to, or subtraction from our seven venerated sacraments, and the written and unwritten apostolical traditions which our holy and spotless Church has preserved from the very beginning, and still preserves undiminished. And neither do we accept from any quarter without, teachings contradictory to the precepts of our divine fathers; for through conviction in sincerity, supported by the deepest and strongest reasonings, and by miracles, we believe and fulfil all things taught by our orthodox oriental Church. But that teachers of other doctrines, strangers and foreigners, of other languages and religions, should rush down like a deluging torrent, and attempt to teach our ignorant people, and children under age; that they should prepare certain half-learned, corrupt hirelings, and afterwards employ them as instruments of corruption, and teachers of their false doctrines; that they should calumniate secretly the religion of our fathers; that they should distribute tracts, and on set purpose establish schools and institutions in order to mould our children in all respects contrary to orthodoxy; that they should insidiously slander the orthodox Church and its pastors, and their efforts to defend their ancestral religion; that they should excite the hatred of the orthodox people against their clergy, and sow every where tares, and desire by such crafty and unheard of measures to establish the system of a Luther or Calvin in the very centre of orthodoxy, and among orthodox people, that they should wish to accomplish all this by means carrying their own condemnation with them among an unhappy people deserving sympathy on account of their circumstances. We ask it of themselves if such deeds are Christian deeds, if they are philanthropic and benevolent, if they harmonize with the education which they profess, with the age in which we live, with the injunctions of the Gospel, which they acknowledge, when they proclaim that we should do unto others as we would have them do unto us.

Let these heterodox missionaries consider what would be their conduct towards us if we should make such attempts in their country against the established order of things, and against the religion of their forefathers; or let them remember that all the people of the world, and all nations, hold out the punishment of death, or of banishment against those who dare to subvert or contaminate their religion. Let them allow us, then, the same rights and privileges with other nations, let them lay aside the right of the stranger, and cease unjustly and shamefully to disturb us. Let them stand in awe of the ever-enduring records of history, which will paint them in the colors that she has painted their heretical chiefs. If in truth they love their neighbor and desire peace with all men, if they pursue after righteousness, if they wish to observe the rights of nations, let them cease from such audacious conduct. Let them leave us free to hold the sentiments of our holy fathers, to die in the orthodoxy which our merciful LORD has made it our privilege to confess. Let them henceforth leave in quiet all our orthodox people, whose protection, and the defence of their religion our Saviour and the Church have confided to our paternal care. In these respects we should be wanting if, through indifference, we should neglect these our essential and sacred duties, making ourselves like a hireling, by showing ourselves utterly unmindful of our greatest benefactors. Wherefore, as leaders of the nation, and flock of the people who bear the name of CHRIST, we synodically issue this proclamation wherever and to whomever it may pertain. In publishing this circular epistle we proclaim to all the pious members of the orthodox oriental Church every where enjoining upon them with authority points which will be hereafter shown.

(*To be continued.*)

For the Churchman.

MISSIONARY SOCIETY—PLAN OF RELIEF, NO. II.

AN OBJECTION REMOVED.

It may be objected by some persons of very *enlarged* views, that thus to simplify the matter to the minds and to the *practice* of a congregation, as I proposed in my former number, is trifling; and that when we come to talk about evangelizing a world, and collecting the means therefor, it must be in dollars and not in cents; and that to go about collecting cents is a trifling little-minded business; (and there are those who make these objections) to such I would reply—

1. That in England every year there are several thousand pounds sterling raised for charitable and missionary purposes by this very method.

2. That it is the plan reccommended by the report of the Domestic Committee in June last. "It is by small contributions," says the report, "made at frequent seasons and by each individual member of the Church, that the streams are hereafter to be fed which supply the treasury."

3. It would place every church under the necessity of adopting some fixed system for raising the funds it would be called on to contribute. The report of the Committee well observes, that "a plan of systematic charity heretofore recommended by the Board, and adopted *with great success* by several congregations, must become general in our churches. Monthly or weekly offerings seem to be the best plan that could be devised to insure a stated, permanent, and abundant supply."

4. The duty of contributing to, and supporting the missions of the Church ought to be brought to bear *directly* upon the hearts and consciences of all its members, which is well nigh impossible under the present system of *raising funds. The Domestic report says,*—"The obligations of every member must be felt. All must be accustomed to regard the call made upon them, as made by the authority of the Church to meet the wants of the Church, and to do the work of the Church."

And in what way could the missionary cause be brought more home to the bosom of every member of the Church, than by the necessity, at close of every week, of providing for its support? And what a practical commentary on the prayer which the Church so often useth, "Thy kingdom come," would it be, when on each returning sabbath every member thereof is contributing of his substance, (no matter how small the sum,) that the kingdom of GOD *may* come. And, besides, if it be of the last importance to the welfare of the Society, that its income should be fixed and certain, what plan could be devised more likely to accomplish that object than the one now proposed? If this measure be not adopted, it must be on account of its impracticability; for there is no one, I feel persuaded, but what would rejoice greatly to see the whole Church, "with one accord," opening her treasures to send among the Heathen, and the destitute of our own land, the glad tidings of salvation.

But whether this plan be adopted or not, one thing is certain, *the Society needs the aid of the Church at this present moment.* She hath made the most urgent appeals to the Church for assistance: what can be done for her? It has occurred to me, Mr. Editor, that the clergy *as a body* have not as yet come forward to her assistance, and whether they might not be induced to do so. I make this suggestion with great diffidence; for I well know the repeated and almost unceasing calls the clergy have on their purses for charitablo objects within the bounds of their own parishes, and how many in their own immediate neighborhoods are wanting the necessaries of life which they, from inability, cannot supply. But, Sir, if out of the 900 clergymen in the Church, 400 could make it comport with their convenience, and other similar demands upon them, to part with the sum of *ten dollars* the Society in a month or six weeks might be put into the possession of *four thousand dollars.* This sum, although insufficient to meet *all* the demands on the Society, would certainly prove a most acceptable relief.

SAVONA.

It is proper to state that the author of the above communication has enclosed ten dollars to make a beginning of raising the sum proposed.—*Ed. Ch'man.*

For the Churchman.

MARY SIDNEY, COUNTESS OF PEMBROKE.

This lady, who possessed in herself qualifications bright enough to have rendered her name famous, and to have added dignity and ornament to the most illustrious blood, enjoyed also the proud distinction of being sister to Sir Philip Sidney. She was daughter to Sir Henry, the wise and worthy deputy of Ireland, and president of Wales, by Mary, eldest daughter of John Dudley, Duke of Northumberland, and seems to have been born about the year 1550.

Possessing, with a powerful and masculine understanding, a considerable richness and variety of fancy, she fell, almost naturally, into the practice of poetical composition, of which she became passionately fond; but her prose, of which very few specimens remain, is better than her verse: more ornamented, and yet more graceful; more metaphorical, and yet more simple and intelligible. We have a remarkable example of this in the introduction to her translation from the French of Mornay's Discourse of Life and Death. The following passage, in which a fine moral sentiment is clothed in such justness and diversity of thought, and delivered with so much force and elegance of expression, is scarcely to be equalled among the works of the best prose writers of her time.

"It seems to me strange, and a thing much to be marveiled, that the labour to repose him-

[illegible] hasteneth as it were the course of the sun: that the mariner rows with all force to attaine the port, and with a joyfull crie salutes the descried land: that the traveller is never quiet nor content till he be at the end of his voyage: and that we, in the meanwhile, tied in this world to a perpetuall taske; tossed with continuall tempest; tyred with a rough and combersome way, yet cannot see the end of our labour but with griefe, nor behold our port but with teares, nor approach our home and quiet abode but with horrour and trembling. This life is but a Penelope's web, wherein we are always doing and undoing; a sea open to all winds, which, sometimes within, sometimes without, never cease to torment us; a wearie journey through extreme heats and colds; over high mountains, steepe rockes, and theevish desertes; and so we terme it, in weaving at this web, in rowing at this oare, in passing this miserable way. Yet lo! when death comes to end our worke; when she streatches out her armes to pull us into port; when, after so many dangerous passages and loathsome lodgings, she would conduct us to our true home and resting-place, instead of rejoicing at the end of our labour, or taking comfort at the sight of our land, of singing at the approach of our happie mansion,—we would faine, who would believe it? retake our worke in hande; we would again hoise saile to the winde, and willingly undertake our journey anew. No more then remember we our paines, our shipwracks and dangers are forgotten: we feare no more the travailes or theeves: contrariwise, we apprehend, death as an extreme paine; we doubt it as a rocke; we flie it as a thiefe; we do as little children, who all the day complaine, and when the medicine is brought them are no longer sicke; as they who all the weeke long runne up and down the streetes with paine of the teeth, and seeing the barber coming to pull them out feele no more paine. We feare more the cure than the disease; the surgeon than the paine. We have more sense of the medicine's bitterness, soon gone, than of a bitter languishing long continued; more feeling of death, the end of our miseries, than the endless miseries of our life. We feare that we ought to hope for, and wish for that we ought to fear."

Her poems have never been collectively published, and many perhaps remain unknown among the anonymous pieces so frequent in the numerous miscellanies which appeared within a very few years before and after her death. Her longest work has been least noticed. It is a poem on the sublime subject of our Saviour's passion, consisting of no less than one hundred and ten stanzas; a copy of which remains in manuscript, for it has never been printed, among the Harleian Papers. This singular production is equally destitute of plan or connection, and exhibits little either of pious reflection or historical circumstance. It is alternately bombastic and mean in expression; generally obscure, and frequently unintelligible; yet grand conceptions sometimes flash suddenly on us from this chaos. The following is one of the very few passages in the poem that can claim the praise of regularity either of thought or diction. It abounds, too, in a sweet and graceful tenderness.

I saw him faultlesse, yet I did offend him.
I saw him wrong'd, and yet did not excuse him.
I saw his foes, yet sought not to defend him.
I had his blessings, yet I did abuse him.
  But was it myne, or my forefathers' deeds,
  Whose'er it was, it makes my heart to bleede.

To see the feete that travayled for our goode;
To see the hands that brake that lively breade;
To see the head whereon our honour stoode;
To see the fruite whereon our spyrite fedd—
  Feete pierc'd, handes bored, and his heade all bleeding.
  Who doth not dye with such a sorrow reading.?

He placed all rest, and had no resting-place:
He heal'd each payne, yet lived in sore distresse;
Deserv'd all good, yet lived in greate disgrace:
Gave all hearts joye, himselfe in heavynesse;
  Suffered them live by whom himselfe was slaine,
  LORDE, who can live to see such love again!

She died at her house in Aldersgate-street, on the 25th of September, 1621, having survived her lord for twenty years, and was buried with him in the cathedral church of Salisbury, leaving two sons, William and Philip, successively Earls of Pembroke. Ben Johnson has immortalized her name and his own by this epitaph, which it is strange should never have appeared on her tomb.

Underneath this marble hearse
Lies the subject of all verse:
Sidney's sister, Pembroke's mother:
Death, ere thou hast slain another
Wise, and fair, and good as she,
Time shall throw a dart at thee.

For the Churchman.

If any that are weake have occasion of offence hereby, let them be admonished that these things are indifferent.—*P. Martyr, speaking of Ceremonies, in his Epistle to Bishop Hooper.*

It is a cause of sorrow to all true friends of the Church, that there should be so many of its clergy, who, either from prejudices of their own, or from fear of offending others, think meet to dispense with the use of the proper canonical robes, while discharging their priestly duties.—Without saying aught of those many and strong passages in holy Scripture, making it, in the opinion of many, an imperative duty never to appear at that holy altar as an intercessor between GOD and man, without being clothed in seemly and becoming robes, or of their own vows when consecrated to its service, or of the weakness, to say the least of it, of that puritanical sensitiveness which finds Popery lurking amid the folds of that pure and spotless robe, or heathenism embodied in that cross upon which a Saviour offered up his life for them, and which should in propriety be held forth more generally than it ever has been, as the cherished and sanctified symbol of our faith,—to those who are more ready to please men rather than their Maker, and who, through fear of offending others, leave undone those things which it is their duty to do, the following extract may afford a subject for reflection. It is from the life of the pious and profoundly learned Jos. Meade, and is addressed to those who thought themselves excused for non-compliance with the established liturgy and orders ecclesiastic by a vulgar yet false notion of scandal, as if to *scandalize* were to *displease or aggrieve others, or to occasion the dislike or anger of others, as of such particularly who had formerly entertained a good opinion of them or their ministry.*

"Now as these things," says his biographer, "came sometimes to be mentioned in discourse, he was wont to express his thoughts in regard to the right and genuine notion and importance of that word to this sense. That the word *skandalizein* (being verbum *katabatikon*, and having a transitive signification, as words in conjugation Hiphil have in Hebrew, and therefore well rendered *to make to offend*, 1 Cor. viii. 13, and so in margin Matt. v. 29,) is according to the style of the Scripture generally this, '*By our actions to induce another to sin in imitation of our evil example, and so to put a stumbling-block in the way of piety;* and therefore *Skandalon* is fitly rendered stumbling-block in Rev. ii. 14, where Balaam is said to have taught Balak *balein skandalon* to cast a stumbling-block before the children of Israel, &c., or where it is joined with *proskomma*, a stumbling-block, it is fitly rendered an occasion of falling. Rom. xiv. 13.'—And agreeable to this sense is that observable description of scandal given by Tertullian:—'Scandalum (ni fallor) non bonæ rei sed malæ exemplum est ædificans ad delictum'—(In his De Velandis Virginibus, lib. 1, c. 3.) This the learned Mr. Meade, than whom, perhaps, no one that ever lived was more fitted to expound the meaning of the words of that blessed book, or better able to support his expositions by sound and extensive learning, did apprehend to be the proper meaning of the word, rather than that which the other did pretend, viz.: to do that which may vex or displease others. For some are angry without a cause, and are offended and displeased oftentimes at that which is not in itself evil; yea, are grieved and vexed when another is doing his duty; and being so affected, are therefore far from being induced and emboldened to the practice of that which the other accounts his duty, and consequently far from being scandalized, according to the general sense of the word in Scripture; only they are displeased, offended and angry, but without any just cause, and therefore not to be justified in that humor, as neither are the ministers on that score to think themselves excused from their duty. For a man to neglect his duty, (and such as the performance whereof is accompanied with the advantage of being instrumental to the best good of others) is plainly to displease and offend GOD, who is never displeased but justly. But to offend man is not always *to sin against* our brother, and to do that which may offend or displease others, (and how is it possible, in such a contradiction of humors and vast contrariety of fancies, not to be displeasing unto some?) is not necessarily to scandalize in the Scripture idiom. Besides, what the great apostle says should be seriously considered—Do I seek to please men? for if I yet pleased men, I should not be the servant of CHRIST.

The learned Dr. Hammond had the same idea of the meaning and intention of these words."

B.

For the Churchman.

ON THE ORIGIN OF THE WORD CHAPEL.

The following curious remarks on the origin of the word chapel as applied to buildings consecrated to religious purposes, occur in Staveley's History of Churches in England: "But for the notation of the name or word chapel, *capella*, the civilians and critics differ much about it; for some take capella a capiendo laicos, seu capieus *laous*—from receiving or containing the people; aut a caprinis pellibus, quibus altaria tegebantur, from the altar's coverings therein: or from the French chapille, i. e. ædicula; ve la capa D. Martini, St. Martin's cap or hood; and from this last etymology the author of the book intitulated," 'The Holy Table, Name and Thing,' &c. taken to be Archb. Williams, says thus, "I'll put you a merry case, most of "our liturgical writers are of an opinion, that "this word *capella* is derived from *capa*, which "signifies a hood or mantle, and borrowed from "the first Christian kings in France of the "Merovingian line, who carried about with "them in their armies the hood of St. Martin, as "a relic of much esteem; and using to say their "matins and vespers in that homely booth where "this jewel was lodged; the place from this "*capa* was called *capella*, and the beginning of "chapels in this part of the world. My case, "then, is this, (says he), that if all the churches "in France had been obliged to take the pattern "of their ceremonies from the king Clovis his "chapel, they must have had every one of them "a hood of St. Martin's to officiate in: which "would necessarily imply that this one saint had "a fairer wardrobe, than all the saints in the "martyrology put together."

The Holy Table, Name and Thing, &c., was written by the Archbishop in opposition to what he was pleased to call the innovations of Laud, and is commended by Clarendon, though himself no friend to the author, for the learning and wit displayed in it. And it is worthy of remark, that among the accusations urged against Williams in the star-chamber by Laud, there was one founded upon the above passage, viz.: for wickedly jesting upon St. Martin's hood.

B.

For the Churchman.

A DEFECT IN PREACHING.

"The mere explaining of truths and duties, in preaching, is seldom attended with such success, as the lively application of them to the conscience; and especially when a divine blessing is earnestly sought for to accompany such application."

Baxter's Saints' Rest.

It seems a common error* to assume that Christianity requires of us the knowledge of *many* distinct truths, and that therefore *much time* is necessary for their exposition. Hence we have sermon after sermon, each appearing to set forth a new list of propositions, doctrinal or practical, while an exhaustless store always remains. For the itching ears of a modern congregation, this is a pleasant affair: they can hear sermons indefinitely, without being exposed to any urgent appeals to the conscience and heart, such as might be made were the preacher's time not so often consumed by his *expositions of truth.*

But most unhappily for the cause of piety, these instructions may be heard as indifferently as the lectures of the philosopher; and even the minister of CHRIST may appear content, if the truth has been clearly set forth, though it should fail of reaching any soul in his audience. Whether he is so or not, his hearers are very apt thus to believe, if the subject be left without an affectionate application to their own interests; for in the absence of this natural turn of religious teaching, it may well be supposed that the good of his fellow-men does not hold a prominent place in the speaker's thoughts.

It is only love that can beget love. "*We love him because he first loved us;*" i. e. the exhibition of his love has produced the like feeling in our bosoms. But the love of GOD is now manifest to men, in no small part, through the preaching of the Gospel, and hence through ministers themselves. It follows, that in order to avoid obscuring the view of the divine goodness, they must exhibit the very spirit of the Gospel which they set forth; and this, again, can only be, when they attempt by every natural method of urgency to win men to the hearty reception of the truth. In other words, the preacher must so utter his message, so order his speech, as to appear only the instrument by which the voice of GOD reaches the ears of men: the truth must seem an efflux of divine mercy of which he is merely the channel.

Consider the example of prophets and apostles. How seldom did they utter a truth without applying it to the hearts and consciences of those addressed. They seemed always to seek those very persons—to deliver the message of GOD for their very sake. Almost every doctrinal part of the Bible is an address to the men who heard it—not an exposition before them. Doctrines are assigned as reasons why those entreated should hear the voice of exhortation; not as propositions whose proof and illustration are the sole aim of the discourse.

Perhaps we do not always sufficiently bear in mind the natural selfishness of men—how little they sympathize in our zeal for truth, unless we show it in connection with strong desires for their good. When we exhort *them*, in terms of affection to come to CHRIST, because *they* must otherwise perish, and because he died for *them*, and because heaven is open for *their* admission, they are far more apt to give heed, than if such truths are set forth in general terms.

One important consideration has not yet been touched. Appeals to the hearts and consciences of men always *imply* the doctrines that we are most concerned to fix in their minds, while the truths themselves are not, in the thoughts of sinful men, inseparable from their own welfare.—There is, then, a comprehensiveness in the hortatory style of preaching, wherever it is appropriate, (keeping in mind, too, "*est modus in rebus*," and "*ne quid nimis*,") that does not belong to the didactic form of speech. Add what has been already remarked, that this method more readily engages the affections, and so more deeply enters the memory of the hearer, and we see abundant reason to ask when and where it should be employed, and to avail ourselves as frequently as possible of its assistance.

Bordentown Institute, Jan. 17. C. S. A.

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* A common impression, we allow, but not an error. The remark, however, is a very suitable foundation of an argument for hortatory preaching.—*Ed. Ch'man.*

For the Churchman.

MR. ROY'S HEBREW LEXICON.

To the Editor of the Churchman:

Sir,—My attention was this morning directed by a friend to an article in the Churchman of Saturday, the 20th inst., which introduces a communication from a correspondent, attacking in somewhat severe terms the Hebrew Lexicon lately published by Mr. W. L. Roy, and pointing out and commenting on a considerable number of (alleged) inaccuracies—in fact, representing Mr. Roy as not only incompetent to execute, in a scholarlike and satisfactory manner, the task he had imposed on himself, but as entirely ignorant of the Hebrew language, and by no means well acquainted with his own. Admitting as I do the undoubted right which every scholar possesses of giving to the public his opinion of any scholastic work, and exhibiting the grounds on which that opinion is formed, I must be allowed to say that the reiterated attacks made on Mr. Roy and his work, exposing chiefly typographical errors, do not display the calm impartiality and the spirit of candor which should characterize the communication of a gentleman and a scholar, but rather appear to me to be the productions of private ill-feeling or rivalry, and I was consequently surprised that the editor of the Churchman, a paper generally impartial in its criticisms, should not only admit, but stamp emphatically with his approval the article in question, which, I trust, I can prove to the satisfaction of the public, displays "a plentiful lack of knowledge" of the Hebrew language, and a want of candor and ingenuousness I have rarely seen exceeded. You, Sir, have said that if Mr. Roy's Lexicon be defended by any one in perspicuous and grammatical English, you will adduce proof of the truth of the charges of ignorance, &c., made in your introduction to your correspondent's communication. In the hope (I trust not a presumptuous one) that you will consider that I fulfil the terms of that challenge, I will proceed to reply to some of the disingenuous and unfair criticisms put forth by your correspondent.

In his very first remark, the critic makes a wilful and disgraceful misrepresentation, quoting only *a portion* of Mr. R.'s observations upon the letter *Tav*, thereby inducing the reader to believe that the absurd sentence marked with inverted commas is the lexicographer's proper opinion, although Mr. Roy quotes it from the Talmud, which abounds with such fancies.—The critic omits the following sentence: "Some are of opinion that it (the letter Tav) is derived from *Tav*, a *mark* or *sign*. In Arabic it means *a cross*." It did not suit his purpose.

On p. 694, "tai-a-pheh, Thou shalt or she will be baked," our acute reviewer remarks, "This word occurs but twice, Lev. vi. 10; vii. 9: from our author's rendering one might conclude that a *man* or a *woman* was to be BAKED." This is no doubt very facetious, but scarcely the style of criticism we should expect from a gentleman "who enjoys the reputation of being an accomplished Hebraist," as Mr. Roy's definition is perfectly correct—the verb is in the masculine form of the second person or the fem. of the third, and should consequently be rendered with a masculine or feminine pronoun in a work requiring such strict grammatical accuracy as a Lexicon, although in pure English the neuter (which is not found in Hebrew) would be used. Does such stuff as your correspondent's objection deserve any further notice? The word, moreover, occurs three times instead of twice. See Lev. xxiii. 17.

On ta-vo-ye-nah, "both the Hebrew and its pronunciation," he asserts, "mark something very suspicious"—a very intelligible and satisfactory criticism certainly, but in what does the difficulty which puzzles this "master in Israel" consist? The word is given by Mr. Roy as it is found in the original text—the pronunciation is that of the most learned Jews, and the translation the same as in our English version, "the damsels or waiting maids (ne-e-roth) *came* to Esther." Esth. iv. 4.

Tai-vath, he observes, "is written with yod—it should be without it," a somewhat presumptuous dictum of this self-sufficient critic, as nearly all of the most ancient copies retain the yod, as also do Buxtorf, Taylor, Alberti, and Leo's Gesenius. The word, moreover, is in the Chaldee form.

P. 697. In remarking on *ta-ge-shoon*, the reviewer mistakes a broken *noon* for a yod. I do not wish to deprive him of the credit due to such accurate criticism.

P. 691. He pretends to quote a word from the Lexicon which cannot be found in it, viz. *te-ha-vais.*

P. 700. To-maich, he asserts, is a participle ben kal. I would again remind the learned reviewer that a present participle never has the second person singular as a nominative; and the very same form of a verb in hiphil occurs a few lines below, on the same page. The rendering, according to this profound critic, of the passage should be, *Thou maintaining my lot*, which is nonsense; but according to Mr. Roy, *Thou hast caused to maintain my lot* is good sense. The verb is evidently in the 2d person masc. future of hiphil, as well as the 3d person feminine singular, and should be marked as such in the Lexicon. Mr. Roy inserted it as a participle, under the root, with due deference to the opinion of Simonis. Schulten, Michaelis, and several of the best authors are of Mr. Roy's opinion, that the verb is in hiphil.

Ta-mooth, this most accurate, candid, and impartial of reviewers, who "thinks it *his duty*" to expose Mr. Roy's ignorance of Hebrew, positively asserts, is not to be found in the Lexicon; and yet, mirabile dictu, he shortly after quotes the very same word from the Lexicon, in his remarks on page 711.

P. 705. To-cha-shim he renders *skins of scrapings;* but here he is again wrong, as the noun is in the plural absolute, and not in the construct form or genitive case. However, Simonis renders it "*pelles fricationum.*"

P. 708. *Ta-chain*, he observes, is in hiphil, and not in kal. It has none of the marks of hiphil, and though it occurs frequently in the future of hiphil, it has in every other instance a yod inserted between the second and third radical. It is marked in this form in the best lexicons as in kal, occurring only in Ps. lxxxix. 3. E-moonath means *truth, equity, justice*, and is the nominative case to the verb. Does GOD then establish his truth or justice himself in the very heavens, or does he *cause* an earthly agent to do it? Surely the former; and therefore the verb cannot have a causative sense, and must be rendered in kal.

P. 710. Here our learned reviewer asserts that both forms of the verb [are] given in kal, while one of them is in hiph. I will but remark that he is again mistaken. No further notice is necessary.

P. 711. Ta-mooth. "The yod," he observes, "is here unaccountable." Perhaps it may be so to a person so ignorant of Hebrew as the reviewer; but I will just inform him that it denotes the second person singular feminine future—a distinction known to every tyro in Hebrew—and the word is found so written in Ruth i. 17.

P. 712, *ta-moch*, he observes, is given in the infinitive, and the imperative is omitted. I will but remind this "accomplished Hebraist" that there is no imperative mood to this verb.

Te-me-thai-noo is, says he, a very odd form indeed. Odd as it may appear to him, it is found Jer. xli. 8, except half of the *sheva*, which was broken in casting the plates.

P. 714, te-na-cha-moo-ne (is) "given as Kal for Piail." I must confess I do not exactly understand this. Does the "accomplished Hebraist" mean that the definition is in Kal or Piail. Kal means light, unencumbered by any forms restricting or modifying the simple idea, and as the word *diligently* is here added, Mr. R. has certainly shown that the verb is in Piail, and though the printer may mistake Hiph for Niph, yet as Hiphil has an active causative sense and Niphal a passive one, the distinction is at once apparent.

I have now noticed and replied to all the reviewer's objections that are deserving of notice or answer. To his exposure of typographical errors, the substitution of one point for another, I do not think it necessary to reply, as every person who has examined the Lexicon must at once see the impossibility of attaining to perfect accuracy, or even of avoiding *numerous* errors in printing so large and difficult a work. In a second edition, which Mr. R. will shortly publish, the scholar will find all such errors corrected. The public can now judge what weight should be attached to such partial and ungenerous criticisms as have hitherto appeared against Mr. Roy's Lexicon in the Churchman.

To the reviewer's question why Mr. R. has not obtained the judgment of Professor Stuart, &c. &c., I will merely reply, that Mr. R. is not acquainted with most of the gentlemen named—that Seixas' recommendation is attached to the work—that Mr. Ripley has subscribed for it, and that Mr. Nordheimer * * * was not in this country when the prospectus appeared, and to atone for the want of *his* "imprimatur," Mr. R. has the approval of Enoch Lundel, Rabbi of the synagogue at Jerusalem.

PHILEBRÆUS.

THE CHURCHMAN.

SATURDAY, FEBRUARY 3, 1838.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

THE MARRIAGE RING.—The use of the ring is of so great antiquity, that even ancient authors have been unable to trace its origin. It was used as a seal or signet before it was used as an ornament, and was always supposed to convey a symbolical meaning.—Thus in the book of Genesis, the ring of Judah is called his seal; and the kings of Egypt, as appears from the instance of Pharaoh, used it as an emblem of friendship and confidence when they invested their subjects with offices of honor and trust. From being used as a signet and as an emblem of affection and confidence, the ring was appropriately, and from the most ancient times, introduced into the marriage ceremony, to denote that the wife was to be received into the closest union with the husband, to be entrusted with his secrets and counsels, and invested with his worldly goods. Allusions to the use of it in the matrimonial contract are found in heathen authors before the time of our Saviour. It has also been used in the marriage service of the Jews, who probably derived it from the most ancient times. We find Tertullian, who lived in the second century, vindicating its use in the marriage ceremony from the charge of superstition, and sustaining it on grounds of reason and antiquity. In this view, others of the ancient fathers coincided, which gives the usage the sanction of primitive Christianity. From the ancient offices of the Greek Church, it appears that two rings were used—one of gold, which was given to the man, the other of silver, which was given to the woman.

The symbolical meaning of gold, the purest and most durable of all metals, and of the circle, the most perfect of all figures, which, as having no end in itself, was the hieroglyphic of eternity—suggests familiar considerations on which it is unnecessary to dwell. They denote that conjugal love should be pure, permanent and indissoluble.

The custom of placing the ring on the fourth finger of the left hand, which, among the Romans, was denominated the ring-finger, is also very ancient. The old explanation was, that the largest of the veins or arteries passed to this finger, which was therefore most fit to convey the pledge of affection to the heart. Dr. Brown, in his curious treatise on vulgar errors, ranks this among the number. Some of our good divines, with more regard to antiquity than science, quarrel with him for doing so, and quote authorities both from ancient and modern authors, to justify a scientific preference for the fourth finger. We fear that no anatomist of our day will sustain the venerable opinion.

In comparing the present and former marriage services of the Church of England with the service of our own Church, we find that several changes have been introduced, some of which, we confess, are not to our taste. The omission of the sermon and of the communion, as well as some of the prayers, suggests topics which require graver consideration than we are at present prepared to bestow. The matters to which we allude are of minor importance. Thus in the English service the man is made to say, "With this ring I thee wed, *with my body I thee worship*, and with all my worldly goods I thee endow." In the American service, the italicized clause is omitted, whether as a concession to the spirit of the age, or for weightier reasons, we are unable to say. It was the old custom in many places that the man, when he pronounced these words, should bow to the woman, thus signifying both by words and gesture, the peculiar courtesy and deference which were due to his wife, and giving her, at the same time, the ring as the perpetual pledge or token of his promise. Other good and substantial reasons are urged in defence of the words by reverend and learned authors, on which we fear to dwell, lest the better portion of our readers may think of preferring a petition to the General Convention for a restoration of the primitive form.

Another departure from the old form has been made in the present English service as well as our own, a return from which to primitive usage it would be impolitic in the clergy to advocate. In the rubric under Edward VI. we read "The man shall give unto the woman a ring and other tokens of sponsage, as gold or silver," &c. From this gold or silver a moderate portion only—the law required *one shilling*—was reserved for the priest and his clerk, the greater part being bestowed on the woman. Thus in the Prayer-book of Edward VI. the form of espousal is, "With this ring I thee wed: this gold and silver I thee give; with my body I thee worship," &c.

On this point, probably, none will be very strenuous to revive the obsolete usage; but in the instance we are next to mention, there will probably be a difference of opinion, some commending the American service for its greater simplicity and others censuring it for the omission of a significant ceremony. The rubric of the English prayer-book requires that the man should "lay the ring, with the accustomed dues to the priest and clerk, on the book, and that the priest, taking the ring, should deliver it to the man, to put it upon the fourth finger," &c. The book served the purpose of an altar, and the ring, the symbol and pledge of affection, was by this act solemnly dedicated to GOD before it was bestowed upon the bride.—*See Dean Comber on the Church Offices, and Gibson's Codex.*

We cannot better conclude these historical memoranda in reference to the marriage ring, &c., than by subjoining some select extracts from the eloquent sermon of Jeremy Taylor, entitled "The Marriage Ring."

In two virtues, *celibate* or *single* life may have the advantage of degrees ordinarily and commonly; that is, in chastity and devotion; but as in some persons this may fail, and it does in very many, and a married man may spend as much time in devotion as any virgins or widows do; yet as in marriage even those virtues of chastity and devotion are exercised, so in other instances this state hath proper exercises and trials for these graces, for which single life can never be crowned; here is the proper scene of piety and patience, of the duty of parents and the charity of relatives; here kindness is spread abroad, and love is united and made firm as a centre. Marriage is the nursery of heaven. The virgin sends prayers to GOD, but she carries but one soul to him; but the state of marriage fills up the numbers of the elect, and hath in it the labor of love and the delicacies of friendship, the blessing of society and the union of hands and hearts; it hath in it less of beauty, but more of safety than the single life; it hath more care but less danger; it is more merry and more sad; is fuller of sorrow and fuller of joy; it lies under more burdens, but is supported by all the strengths of love and charity—and those burdens are delightful. Marriage is the mother of the world, and preserves kingdoms, and fills cities, and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined, and dies in singularity; but marriage, like the useful bee, builds a house, and gathers sweetness from every flower, and labors, and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king and keeps order, and exercises many virtues, and promotes the interests of mankind, and is that state of good things to which GOD hath designed the present constitution of the world.

* * * *

"In Christo et excelsia;" that begins all, and there is great need it should be so; for they that enter into the state of marriage cast a die of the greatest contingency, and yet of the greatest interest in the world, next to the last throw for eternity. The stags in the Greek epigram, whose knees were clogged with snow upon the mountains, came down to the brooks of the valleys, "hoping to thaw their joints with the waters of the stream," but there the frost overtook them and bound them fast in ice, till the young herdsmen took them in their stronger snare. It is the unhappy chance of many men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or a woman's peevishness: and the worst of the evil is, they are to thank their own follies; for they fall into the snare by entering an improper way: CHRIST and the Church were no ingredients in their choice. Begin therefore with GOD; CHRIST is the president of marriage, and the HOLY GHOST is the fountain of purities and chaste loves, and he joins the hearts; and therefore let our first suit be in the courts of heaven, and with designs of piety, or safety, or charity; let no impure spirit defile the virgin purities and castifications of the soul, (as St. Peter's phrase is;) let all such contracts begin with religious affections.

* * * *

Man and wife are equally concerned to avoid all offences of each other at the beginning of their conversation: every little thing can blast an infant blossom; and the breath of the south can shake the little rings of the vine, when first they begin to curl, like the locks of a new-weaned boy; but when, by age and consolidation, they stiffen into the hardness of a stem, and have, by the warm embraces of the sun, and the kisses of heaven, brought forth their clusters, they can endure the storms of the north and the loud noises of the tempest, and yet never be broken; so are the early unions of an unfixed marriage, watchful and observant, jealous and busy, inquisitive and careful, and apt to take alarm at every unkind word.

* * * *

Plutarch compares a new marriage to a vessel before the hoops are on, "every thing dissolves their tender compaginations;" but when the joints are stiffened and are tied by a firm compliance and proportioned binding, scarcely can it be dissolved without fire, or the violence of iron." After the hearts of the man and the wife are endeared and hardened by a mutual confidence and experience longer than artifice and pretence can last, there are a great many remembrances, and some things present, that dash all little unkindnesses in pieces.

* * * *

A husband's power over his wife is paternal and friendly, not magisterial and despotic. The wife is in "*perpetua tutela*," under conduct and counsel; for the power a man hath is founded in the understanding, not in the will or force; it is not a power of coercion, but a power of advice, and that government that wise men have over those who are fit to be governed by them. "Et vos in manu et in tutela non in servitis debetis habere eas; et malle patres vos, et viros, quam dominos dici," said Valerius in Livy, "Husbands should rather be fathers than lords." Horne adds more soft appellatives to the character of a husband's duty: "Thou art to be a father and a mother to her, and a brother," and a great reason, unless the state of marriage should be no better than the condition of an orphan. For she that is bound to leave father and mother, and brother, for thee, either is miserable, like a poor fatherless child, or else ought to find all these, and more, in thee.

* * * *

He that loves not his wife and children feeds a lioness at home, and broods a nest of sorrows; and blessing itself cannot make him happy; so that all the commandments of GOD enjoining a man to "love his wife" are nothing more but so many necessities and capacities of joy. "She that is loved is safe, and he that loves is joyful." Love is a union of all things excellent; it contains in it proportion, and satisfaction, and rest, and confidence; and I wish that this were so much proceeded in that the heathen themselves could not go beyond us in this virtue, and its proper, and its appendant happiness.

* * * *

The next line of woman's duty is compliance, which St. Peter calls "the hidden man of the heart, the ornament of a meek and quiet spirit," and to it he opposes "the outward and pompous adornings of the body," concerning which, as there can be no particular measure set down to all persons, but the proportions were to be measured by the customs of wise people, the quality of the woman, and the desires of the man: yet it is to be limited by Christian modesty, and the usages of the more excellent and severe matrons.

* * * *

"To partake secretly and in her heart of all his joys and sorrows," to believe him comely and fair, though the sun hath drawn a cypress over him; for as marriages are not to be contracted by the hands and eyes, but with reason and the hearts, so are these judgments to be made by the mind, not by the sight: and diamonds cannot make the woman virtuous, nor him to value her who sees her put them off then, when charity and modesty are her brightest ornaments. Indeed the outward ornaments are fit to take fools, but these are not worth the taking; but she that hath a wise husband must entice him to an eternal dearness by the veil of modesty and the grave robes of chastity; she must have no fucus but blushings; her brightness must be purity, and she must shine round about with sweetnesses and friendship, and she shall be pleasant while she lives, and desired when she dies.

* * * *

"All those things that now please us shall pass from us, or we from them;" but those things that concern the other life are permanent as the numbers of eternity; and although at the resurrection there shall be no relation of husband and wife, and no marriage shall be celebrated but the marriage of the Lamb; yet then shall be remembered how men and women passed through this state, which is a type of that; and from this sacramental union all holy pairs shall pass to the spiritual and eternal, where love shall be their portion, and joys shall crown their heads, and they shall lie in the bosom of JESUS, and in the heart of GOD to eternal ages.

About two years ago the present bishop of the Protestant Episcopal Church of Kentucky, Dr. Smith, published an address to his Convention, in which he lamented the want of unity in the several Protestant Churches, and suggested the expediency of deliberating on the best means of securing an object so desirable. In answer to this suggestion, Bishop Kenrick published a letter, addressed to Dr. Smith, in which he demonstrates that the only means whereby the Protestant sects can realize this *desideratum* must be, by returning to the centre of Catholic unity, and acknowledging submissive obedience to the divinely-appointed authority of the Church. This letter has remained unanswered hitherto, unless we receive a work lately published by Dr. Hopkins, Bishop of Vermont as an answer.

Catholic Herald.

We beg leave to offer a counter statement to this assertion of the Catholic Herald. The letter of Bishop Kenrick was not suffered to pass unanswered.—"About two years ago," or shortly after its publication, it was reviewed in two successive numbers of The Churchman, in which its most material statements and arguments were examined, and, so far as they were injurious to the Church, were repelled. In this review Bishop Kenrick's arguments were ranged under three heads, viz. the authority of the Church, the unity of the Church, and the apostolicity of the Church of England. Under the first head it was shown that there was an ambiguity in the word *authority*, and Bishop Kenrick was convicted of sophistry, inasmuch as in all his *arguments* for the authority of the Church, he took the word *authority* in its *catholic* sense, and then imposed on his unwary readers by adroitly shifting the word in his *conclusion* to its *Romanist* sense. Under the second head it was shown that, under the plea of *unity*, Bishop Kenrick had sought to introduce a view of Papal supremacy, which was not involved in the notion of unity as that term was understood by the fathers of the first three centuries. And under the third head it was shown that a branch of the Catholic Church had existed in Great Britain, independently of the Church of Rome, before the time of Augustine. *If the editor of the Herald will refresh his memory by a reference to the Churchman of February 13 and February 20, 1836, he will* find these positions sustained by arguments which have not yet been answered.

We may extend this remark to the validity of orders in the Church of England, the objections to which, though lately renewed by the Catholic Herald, have been on previous occasions fully repelled in our columns.

There is no evidence that Bishop Hopkins had not forgotten the letter of Bishop Kenrick. We are happy to see, however, that the work of the former has attracted the attention of those for whose benefit it was intended.

MR. ROY'S LEXICON.—If we were rigorously to exact the conditions on which we promised to return to the consideration of Mr. Roy's Lexicon, we might be spared the trouble of resuming the unwelcome theme. To pursue this course, however, would be to give Mr. Roy a pretext for complaint of ill usage, and we therefore insert his communication, in order that he may not gain credit for his Lexicon, under the plea that he has been denied the privilege of defending himself in our columns.

A Lexicon is a work of great importance, and accordingly as it is well or ill executed must be productive of great good or incalculable mischief. It is a work which is used by thousands, and habitually consulted as a vehicle of correct information. In the whole compass of letters it would be difficult to find a greater blessing than a good Lexicon, or a greater nuisance than a bad Lexicon. The student who uses the latter does not merely waste his time and pains for nothing, but he undergoes a systematic course of labor to acquire error and perpetuate confusion. The public indeed are little aware how much they are indebted to the honesty, fidelity, and learning of lexicographers of established reputation; nor is it possible for them to estimate the ignorance into which they would be plunged themselves, or the contempt to which they would be exposed from abroad, if the productions of incompetent men in this department of literature were suffered to come into general use. These considerations, we trust, will be taken as a sufficient apology for prosecuting a subject which is not congenial to the taste of the majority of our readers. It is from a sense of justice, from a regard to the literary reputation of our country, and in a spirit of kindness to the public, and not of unkindness to Mr. Roy, that we have undertaken the ungrateful task of pointing out the true character of his work. Enough, however, for the present, only let us say to those who are interested in the subject without being capable of appreciating the arguments, that as a critical performance the article of Philebræus will be of no service to his cause. In one instance only, we think, has Mr. Roy, in this communication, shown himself to be right. In two instances the simple act of turning to his own references will show him to be wrong; while in others his inverted process of settling the grammatical form by the sense, must strike every scholar as ridiculous. We leave this matter, however, to the better judgment of our correspondent, who will do us the favor to confine himself to the points involved in the present communication, and not extend his criticisms to other parts of the Lexicon.

Bishop Onderdonk requests early information of the churches in this Diocese which are expected to be ready for consecration during the ensuing season, and of the time when it is supposed each will be ready; also what deacons of the Diocese will expect ordination to the Priesthood.

⁂ The Utica Gospel Messenger is requested to give the above a few insertions.

CHURCHMAN'S MANUAL.—We are happy to see that a second edition of this excellent work has been published by Mr. Thomas Latimer of Philadelphia. To the many who desire to have a compendious view of the doctrine, ministry, and worship of the Protestant Episcopal Church, we earnestly recommend the Rev Mr. Dorr's Churchman's Manual. It is a sound, instructive, and practical work.

The Archbishop of Cologne has refused to sanction marriages between Protestants and Catholics unless the children were to be educated in the persuasion of the latter. In consequence of this refusal a manifesto was issued against the Archbishop by the Prussian government. The Archbishop was urged to resign, but refused, and a body of Prussian troops having surrounded the palace, took the prelate into custody and carried him off to Magdeburg for committing a breach on the public peace. It is said that the Belgian clergy have taken up the affair as their own, that the Chapter of Malines is getting up a protest, and that an infinity of noise will be made about it. The following is the Archbishop's reply to the manifesto of the Prussian government.

"*To Baron D'Altenstein.*

"In answer to the letter your excellency addressed to me on the 24th, I have the honor to say that I do not remember having afforded you any ground to suppose that I charged myself with indecorum in several steps I had taken in the affair of the doctrine of Hermes. All this being a mere question of dogma, and belonging to purely spiritual matters, the Church alone has a right to decide upon them.

"As regards mixed marriages, I reiterate my statement, which will be found to agree with the written declaration I had the honor of transmitting to your excellency, previous to my election in an official and confidential correspondence, that 'with respect to mixed marriages, I would be guided by the brief of Pope Pius VII., and the instructions addressed by the bishops to the vicars-general, that I would do my best to reconcile the instructions with the brief, but that in all cases where this should not be possible the brief should be the sole rule of my conduct.

"Nevertheless, I have the honor of observing that in the declaration I transmitted to your excellency before my election no mention was made of the instructions addressed to the vicars-general, merely because your excellency had not referred to them in your letter. I moreover add, that the declaration does not contain a series of scruples of conscience, but that it is based on the full conviction that it is not in the power of any bishop to make a declaration contrary to mine.

"Finally, I feel under the necessity of claiming liberty of conscience, and the free exercise of spiritual power, which the Church has confided to me in order to defend its rights. I moreover observe, that my obligations towards the Diocese committed to my care, as well as towards the entire Church, do not admit of my ceasing my functions or resigning my see. In all temporal affairs I shall obey his majesty the king in a manner becoming a faithful subject.

"Receive, Sir, &c., &c.,
CLEMENT AUGUSTUS,
Archbp. of Cologne.

Cologne, Oct. 31, 1837."

The Supra Treasury Bill, or a Relief for Hard Times. Tanta parta, &c. Boston; Perkins & Marvin. New York: Gould & Newman. Philadelphia: Henry Perkins.

If the reader is not taken by the title of this work, the old adage in respect to tastes may suggest to him that what is distasteful to him may yet prove attractive to others. The design of the work is to enforce such moral and religious duties as are especially suited to the peculiar state of our country by considerations derived from the recent embarrassments. "It does not aim," the author modestly remarks, "to rival the late works of fiction written with a similar design, in its attraction for popular taste. It seeks to do good in another and humbler influence. There is a class of minds which require something direct in appeal to them: which would receive something more didactic, in which truth and duty may be exposed more simply and without the association of allegory and fancy." The reflections are suitable and appropriate. The work is pervaded by an excellent spirit, and its aim is to strengthen the ties and virtues of domestic life, to avert the evils of prodigality and luxury, and increase a taste for more frugal and simple habits, to awaken a more just aad general sense of social and political obligations, to instil practical sentiments of piety, and especially to impress the lesson that the best relief for hard times is for every person to strive, under the Divine blessing, to make his own heart "a treasury of spiritual graces and enjoyments."

Stories from Real Life, &c.

The same regard for social and domestic duties which forms one of the excellences of the above work, is inculcated in this in the guise of fiction. The present number is the fifth of the series—the title, "Worth a Million."

The Wonders of the Heavens, or a Popular View of Astronomy—including a full illustration of the mechanism of the heavens, &c. By DUNCAN BRADFORD. Boston: American Stationers' Company.

The reader will find in this work what the title-page promises—a popular view of astronomy, and an illustration of the mechanism of the heavens. Abstruse scientific disquisitions are omitted, and the author has restricted himself to a popular description of the sun, moon and stars, the planets, comets, fixed stars, double stars, and other phenomena of the heavens. The various constellations are also described and fully illustrated by maps. The most remarkable appearances of the aurora borealis, meteors, falling stars, aerolites, &c., are related and resolved on approved theories.—The maps and engravings with which the descriptions are illustrated, are very numerous and exceedingly well executed. The typographical execution is in the best style of the American Stationers' Company at Boston. Of the merits of the work, in a scientific point of view, we are not competent to express an opinion, although the clear and vigorous style of the author, and the whole appearance and history of his book, leave us no doubt of its being, in this respect, entirely satisfactory. That it is exceedingly well adapted to the purposes of popular instruction, any person may be convinced, from a slight inspection. Not the least recommendation of the book is that the author has treated his subject with due regard to religion, neither obtruding serious reflections on his readers, nor omitting them where they could be pertinently introduced.

Some work of this kind ought to be in every family; nor do we think that a better than this can be found. Parents will find in it abundant materials for fireside lectures to their children, on the most sublime and interesting subjects of natural science. The work may be had of Mr. S. Colman, No. 114 Fulton st.

We have received a report of the committee in the legislature of this state on a memorial asking the legislature to enact a law to prohibit the practice of praying, singing, reading the Bible, and other religious exercises, in such schools, &c., as receive aid from the public treasury. The report shows the fallacy of the principles on which the memorial is founded, and recommends that the prayer of the petitioners be not granted. We shall give some further account of it in our next.

For the Churchman.

At a meeting of the students of the General Theological Seminary, on Wednesday evening, January 31, on occasion of the death of Henry H. Cooke, a member of the Middle Class, the following resolutions were passed.

Resolved, That in this dispensation of GOD's providence we feel that we have lost a brother, who by his meekness, simplicity of character, and purity of heart, has endeared himself to us all, and by his zeal and devotion in the cause of our Redeemer, has left us a bright example of the Christian life.

Resolved, That in this sudden death of one of our number, we recognise a call from our heavenly Father to renewed watchfulness, zeal, and devotion in his service.

Resolved, That we sympathize with the relatives of our deceased brother in their afflicting bereavement, while we feel that we too have been deprived of one endeared to us by all the ties which unite us as a Christian family.

Resolved, That we tender our thanks to Dr Wilson, the resident physician at Bellevue, and to Drs. Foster, Fitch, and McEwen, of this city, for their unwearied attention, and also to Col. Stephens, the superintendent, for his many offices of kindness to our deceased brother.

Resolved, That a copy of these resolutions be sent to the relatives of the deceased.

WILLIAM B. ASHLEY,
THOMAS C. PITKIN,
WILLIAM W. BRONSON, } *Committee.*

The Rev. Dr. Wainwright has resigned the rectorship of Trinity Church, Boston, and accepted an invitation to become an assistant minister of Trinity Church, New York. Immediately on accepting the invitation Dr. Wainwright entered on the duties of his new charge.

☞ Bishop Onderdonk's second lecture to candidates for orders, and young men designing to become candidates, will be delivered in the Chapel of St. Peter's Church, to-morrow evening. Service to commence at 7 o'clock.

These lectures are delivered without omission on account of weather.

A new church has been erected at Goring, England, at the sole cost of David Lyons, Esq., the outlay on which, including a peal of six bells, exceeds 6000*l.* sterling.

For the Churchman.

It is presumed that placing the name of Jacob Lorillard to a card in the Churchman of the 27th ult. as one of the wardens of the German Episcopal Church in Sixth st. must be a mistake, as he has not participated in the erection of that church, except by a small donation. Nor does he recollect of any communication made to him of his being elected one of the wardens.

February 1, 1838.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—City of New York.—Fourth Sunday after the Epiphany, January 28, confirmed 3 in the temporary chapel of the Church of the Nativity.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

Sunday next before Easter, April 8, St. Philip's Church, P. M.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

CLERICAL CHANGE.—The Rev. Guy R. Pinching, deacon, having removed from this Diocese to that of Mississippi, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Died, in Montgomery county, Maryland, 5th inst., Rev. Thomas Read, aged 90. He was educated and received ordination as deacon and priest, in England, at an early age. For nearly forty years he held the rectorship of Prince George's Parish. At the time of his death, and for some time previous, he was the oldest minister of any grade in the Protestant Episcopal Church, in the United States. Exemplary in all the relative duties of life, he was loved, respected and esteemed, and his memory will long be cherished.—*Southern Churchman.*

Ordination.—The bishop of the Eastern Diocese held an ordination last evening, at Grace Church, in this city, and admitted the Rev. Messrs. Henry Waterman and Washington Van Zandt, of Rhode Island; Eleazer A. Greenleaf, of New Hampshire; and George Waters, of Massachusetts, to the holy order of Priests.—The two former candidates were presented by Rev. Dr. Crocker, and the two latter by Rev. Moses B. Chase. Prayers were read by Rev. Dr. Burroughs, and a sermon preached by Rev. James Pratt, of Rhode Island. The communion was administered by Dr. Burroughs, assisted by Rev. Mr. Waterman.

Christian Witness.

The Nantucket Inquirer, in noticing the arrival of an Episcopal clergyman at that place, mentions the fact that the regular Episcopal service had never been performed on that island.

Ibid.

There are fifty-seven clergymen of the Protestant Episcopal Church in the cities of New York and Brooklyn.—*Ibid.*

From the British Magazine.

The University Statutes.—A general revision of the statutes of the university having been for some time in progress, a portion of the statutes so revised, comprising titles i. ii. iii., was, after having been duly promulgated in congregation on the preceding Monday, submitted to the Convocation on Thursday.

The Convocation assembled at two o'clock, and was very fully attended. The statutes as proposed were first read continuously, and then, after some powerful and not very brief speeches by Mr. Vaughan Thomas, Mr. Sewell, and Dr. Pusey, the portions proposed for abrogation and the new sections and paragraphs proposed for adoption were separately put, the whole being divided into sixteen portions, and upon each of these the votes were taken.

The second vote, which proposed that the Latin prayers and the concio ad clerum, commonly known as the Latin sermon, at the commencement of term should be abrogated, and instead thereof that the litany and prayers should be read in English and a sermon in English preached, was thrown out: ays 81, nays 102.

Vote 4. The proposal that the obsolete custom of the proctors appointing two regent masters to chant the litany, and imposing a fine of five shillings each on such as refused, should be discontinued; and that the proctors or two masters to be by them deputed shall read or chant the litany, the vice-chancellor or a pro-vice-chancellor reading the prayers, was carried: ays 104, nays 68.

Vote 7. The proposition that the student at the time of matriculation should not be called on to take the oath of supremacy, thrown out: ays 61, nays 116.

[Previously to this scrutiny commencing, Mr. Professor Powell stated in few words his objection to the retention of subscription to the Thirty-nine Articles, and Mr. Meade, of Wadham, made a powerful appeal against dispensing with the oath of supremacy, an abrogation of which at this juncture he considered as peculiarly ill-timed. Before vote eight was submitted Professor Rigaud in a very emphatic manner called upon the Convocation not to retain the oath to observe the statutes and customs at matriculation. Our readers will see that the oath of supremacy is retained; that relative to the statutes hitherto taken by young men at their first entrance into the university repealed.]

Vote 8. The oath at matriculation, to observe the statutes, &c. of the university, abrogated, and in lieu thereof the following admonition, to be addressed to the person matriculated by the vice-chancellor, on the delivery of the parecbolæ: "Scito te in matriculam universitatis hodie relatum esse, sub hac conditione, nempe ut omnia statuta hoc libro comprehensa pro virili observes."—[Remember that you have been placed to-day under the care of the university, on the express condition that you observe, according to the best of your ability, all the statutes comprised in this book.]—Ays 103, nays 63.

The convocation of the Province of Canterbury met on Thursday, November 23, at 11 o'clock, at the Jerusalem Chamber, Westminster. There were present in the upper house—his grace the Archbishop of Canterbury, the Lord Bishops of London, Lincoln, Salisbury and Hereford; and of the lower house, about forty members. After the litany had been read in Latin by the Lord Bishop of Hereford, the Prolocutor, Dr. Goodenough, Dean of Wells, was presented to the Archbishop by Dr. Barnes, Canon of Christ Church, Oxford. The address, in Latin, having been made, as usual, by the Prolocutor, the lower house retired into the outer chamber. After a short time, the address to her majesty was brought by the Prolocutor from the upper house. Its tenor was chiefly to express the loyalty and affection of the clergy of the province of Canterbury to her most gracious majesty. In these expressions, there prevailed a most hearty and sincere unanimity. A large number of the members of the lower house of convocation, deeply feeling the responsibility resting upon them at this first meeting of the constitutional representatives of the clergy, since the establishment of the perpetual Ecclesiastical Commission, were anxious humbly to propose to the upper house that a clause should be inserted in the address, praying that henceforth the deliberation and sanction of the whole body of prelates might be required as a condition to any changes in the institutions and administration of the Church. Two amendments were proposed respecting the commission, but were ultimately suffered to drop. On the first, many of the members present did not divide. The second was put, and rejected by the consent of the mover and many of the supporters.—*Times.*

On Sunday week an adult Israelite and his two children were baptized in the parish church of St. Swithen, Norwich—on which interesting occasion, his wife, who from Christianity had lapsed into Judaism, was also received into the church.—*Norfolk Chronicle.*

There is so glaring an inconsistency in preaching to others what we have no sense of the duty of practising ourselves; there is such a mockery of GOD in assuming, at ordination, those solemn vows which are not intended to have any operation on the conscience; in short, an immoral clergyman so much shocks the sense which mankind in general entertain of decency, that both saints and sinners will honor every exertion for the clearing of the Church from the scandal of his irregularities.—*Bishop White.*

OBITUARY.

Died, of small-pox, on Sunday, 28th January, HENRY HUBBARD COOK, student of the General Theological Seminary, aged 30 years.

The deceased was a native of Claremont, N. H., and until he was of age followed the plough. His thirst for knowledge was remarkable. During the intervals of labor he applied himself to study so successfully that he was selected for several winter seasons to the charge of the village school. He laid by his slender emolument as a precious treasure to be expended for a liberal education; and when his minority had expired, he set about preparing himself for college, and at the age of 23 he entered Dartmouth. He was soon distinguished for his patience and industry. Whatever was his occupation, he looked singly at the end and pushed towards it with all his might. His classical attainments were more than respectable, and as an evidence of the esteem and confidence which he inspired, it may be noted that Dr. Hale, then professor, invited Mr. Cook to the tutorship on his own advancement to the presidency of Geneva College. His mild demeanor and modest deportment denoted his internal purity and innocence, and formed the most amiable and engaging part of his character. He won the affections both of companions and teachers, and with their acknowledgment of his scholarship, he received the spontaneous expression of their most favorable regards. Mr. Cook maintained himself at college by teaching during the vacations and by the habit of a rigid economy; and on taking his degree he found himself in possession of a sufficient sum to establish him at the Theological Seminary.

He professed Christianity at the age of 18, but his religious views were very dim, and their influence was very imperfect. In the course of the year, however, they underwent a change. He began to feel that religion was not the rule solely, but the business of life. And in proportion as he acquired a livelier apprehension of Christian privilege, he was impressed by a sense of his Christian obligations. He prayed and labored for the conversion of his immediate relatives, of his acquaintances, and finally his expanding love embraced the world, and he resolved to enter the field and to carry the Gospel. He commenced his preparation for college with a view to the holy ministry, and he became as eminent for his piety and zeal as he was for his amiability and diligence.

The field of the world was to Mr. Cook ONE; wherever he was he felt a responsibility, and he endeavored to recommend his religion by a holy and consistent life, and to enforce it by timely and bold appeals to the conscience. About this time he solemnly dedicated himself to the missionary work. The Church was about rising from her slumber and shaking herself from the dust, and none hailed with more rapture than Cook her subsequent acknowledgment that she was a missionary church. But at the period in question there was but little to encourage him. In his vicinity he stood *alone* as the advocate of missions; and when he disclosed his resolution to engage in them, he met with so strong and unexpected opposition from those whom he was bound and accustomed to respect, that he again took the subject into consideration. He examined it with strict impartiality. He weighed the objections, scrutinized his personal qualifications, and arriving at the deliberate conclusion that "it was better to obey GOD than men," he consecrated himself anew to the cause. After soberly comparing the wants of different nations, he decided for Africa; and henceforth he looked on Africa as the destined sphere of his ultimate labors. With this view he entered and passed through college, and came to the Theological Seminary. He soon became conspicuous there. Among his habits was that of prayer before study. He maintained himself as formerly by extraordinary exertions, being employed as private tutor in the family of Bishop Onderdonk, and as an assistant in a female seminary—yet he never neglected a single recitation nor omitted a known duty. He was a manager of the Young Men's Auxil. Ed. and Mis. Society, of several of the other societies in the Church, and of all in the Seminary. None was more faithful in the discharge of his obligations. In the early stage of Mr. Cook's disease he was chiefly anxious, not for himself, but that his existing engagements to the missionary committee of the Seminary, and to the Sunday school of Zion's Church, should be fulfilled by some of his brethren. But although he looked forward to Africa, he was eminent for his zealous and self-denying labors in New York. He engaged in the "Free Church of the Redemption," under the pastoral care of the Rev. Wm. Richmond, and was active in establishing and conducting the Sunday school. He threaded the darkest alleys, and searched the purlieus of the city, and by his affectionate and earnest persuasions he induced both parents and children to avail themselves of the Christian privileges afforded by the Free Church. Nor was he content with their promises to attend; but he volunteered to escort them, and on Sunday mornings he might be observed stopping at their dwellings, and, swelling his train with the poor, he led the way to where the Gospel was preached to them. He was a large distributor of tracts, and Prayer-books, and Bibles. His own particular sphere in the Sunday school was the Bible class. This was at first composed of only four persons, but gradually increased to the number of forty, of both sexes, from 15 to 60 years of age. Of this class, eight were added to the communion of the Church, and many of them are now engaged as teachers in the Sunday school. When the Free Church was dissolved, Mr. Cook followed his esteemed pastor to Zion's Church with his class. In this new quarter of the city he discovered an ample field for the exercise of all his Christian charities, and he was assiduous in bestowing them; but, alas! he there contracted the fatal and loathsome disease which ended his days and his labors on earth.

When he was first informed by the attending physician of the infection of his system, his mind was painfully agitated lest he should endanger the health and safety of his brethren at the Seminary. He insisted on a removal to the hospital, and was accordingly transferred to Bellevue, where he received every attention which medical skill and faithful nursing could bestow. But before his removal he dictated a letter to his fellow students, expressing his deep regret that he had ignorantly introduced so virulent a disease among them, and urging them to holiness of life and constant watchfulness for the Master's coming. His next concern was for his Sunday school and family. He appeared to spend not a thought on his present or approaching sufferings, but with that entire humility, which taught him to empty himself of selfishness, he studied the comfort and happiness of others.

It may be useful, as it certainly is painfully interesting, to record the striking events of the last hours of this meek and lowly man. The privilege of attending him during his sickness was granted to a class-mate. It was his to engage with Mr. Cook to the last day in prayer and religious communion, to witness the fortitude of his patience, to remark his solid hopes and the victory of his faith. When he could speak, it was of the preciousness of the Saviour. "He supports me; O, speak not of pain. I feel at perfect peace. JESUS is faithful to his promise. He sticketh closer than a brother. Precious JESUS! dear JESUS!" While sightless and speechless he signified that all was calm. He was prepared to suffer the will of GOD, as through life he had been ready to do it. The burden, or rather the triumphant note of his song was *grace, free grace.* His faith was always marked by childlike confidence, and now, in the hour of peril and weakness, he leaned on the arm of the Saviour as upon an elder brother. "He knew in whom he had believed, and was persuaded that he is able to keep that which he had committed unto him." On the night preceding his death he had severe conflicts, of which he could only mutter "Horrid! horrid!" But he came off "more than conqueror through him that loved him;" for during the day, while prostrate nature seemed well nigh exhausted, he suddenly called out with an uncommon and startling distinctness, "Brother V.! Brother V.! come near me! It is sweet to die. I am going to sleep now. If I wake, let GOD's name be praised. If I do not, I shall wake in heaven. It is sweet to fall into the arms of JESUS! Brother V., I wish you to write"—and here he communicated several messages, all solemn exhortations to holiness and to repentance. He uttered a faint laugh, (for his rigid features could not smile,) and said, "Brother V., O, I wish to speak. I could speak long. GOD is very gracious to me now. Tell the brethren of the Seminary to be holy, and to live as brothers; tell them to be holy, and to remember Africa. I leave Africa to GOD and to them. Brother V., tell the brethren to go and preach the Gospel in Africa. I have no more now." His friend uttered farewell, and the dying Christian responded, "Farewell; we shall meet at the judgment; farewell." He lingered a few hours, and then his struggling soul, in perfect peace, departed.

He is gone. The places which knew him shall know him no more for ever. But he has left the legacy of his example and his solemn injunction to his brethren and to his beloved Church. His track is still glowing in bright lustre, and invites us to mark his footsteps and to follow him as he did CHRIST. He is gone where his hope is ripened into enjoyment, and his faith is changed to intuition. His humble story is the simple but most eloquent tribute to his cherished memory. His history is his best eulogium, and his Christian labors are his everlasting monument. May we take note of him that he had been with JESUS, and emulate his "simplicity and godly sincerity."

Died, at East Haddam, Connecticut, on Sunday, the 14th January, 1838, the Rev. Stephen Beach, rector of St. Stephen's Church in that place, in the forty-seventh year of his age. Some months since, Mr. Beach was threatened with a pulmonary affection of the chest, but from which he escaped, as it would seem in the inscrutable arrangements of Providence to meet the "king of terrors" in another form. His youngest son became dangerously ill with typhus fever, for whose recovery he felt an intense solicitude, and to the care of whom he devoted himself with the most tender and unremitting assiduity. The son recovered, and as he contemplates devoting himself to the ministry of the Protestant Episcopal Church, may have before him a long life of usefulness to his fellow-men; while, alas! the father—the humble, pious, and devoted minister of the same Church—the firm, sincere, and consistent Churchman, holding and maintaining all that was peculiar and distinctive in the Church of his affections, yet with such meekness and charity as to secure the respect and confidence of his neighbors and acquaintances who were of other communions—the kind friend, the judicious counsellor, the affectionate husband and parent—became the victim of the same disease. Mr. Beach was perfectly resigned, affording to his friends a gratifying exemplification of the power of that faith and hope which sustain the soul in the last great conflict, and bear it in triumph to the mansions of the redeemed.

As a tribute of respect to the memory of the dead, and as a token of esteem for his surviving family, "a friend" desires that this brief record may find a place in the columns of a periodical devoted to the interests of religion in that Church of which Mr. Beach was the humble, unostentatious, but useful and respected minister.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, D. D., Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, D. D., Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Coghlan, Rev. James, 266 Fourth.
Colton, Rev. Calvin, 101 East Broadway.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Hackley, Rev. Charles W., 116 Sullivan street
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin I., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S., 24 Chambers.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 701 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Marcus, Rev. Moses.
Manney, Rev. S. W., Corner Avenue D and Tenth
Milnor, D. D. Rev. James, 82 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, D. D. Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 97 Mercer.
Storrs, Rev. Henry L., 123 Bleecker.
Taylor, D. D. Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Wainwright, D. D., Rev. Jonathan M., Broadway, corner of Leonard.
Whittingham, D. D. Rev. William R., Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev. Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev. T. S., 117 Nassau.
Cutler, Rev. B. C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Goddard, Rev. Kingston, Pacific, between Clinton and Henry.
Johnson, Rev. E. M., Johnson, corner of Pearl.
Messenger, Rev. J. F., Lawrence, near Willoughby.

☞ Notice of alterations in this list should be sent to the office, 28 Ann street, by the 25th of each month.

CALENDAR.

FEBRUARY.

2. The Purification of the Blessed Virgin.
4. Fifth Sunday after Epiphany.
11. Septuagesima Sunday.
18. Sexagesima Sunday.
24. St. Matthias the apostle.
25. Quinquagesima Sunday.
28. Ash-Wednesday.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge,—

Received by the hands of the secretary and general agent, from Rev S G Hichcock, being a collection at St Paul's ch, Woodbury, Conn, at a meeting of the Litchfield County Clerical Association, $12 00; from Rev R I Germain, being part of a collection at St Peter's ch, Morristown, N J, on the 21st of Jan, 13 47; from Sunday school of ditto, 3 80—17 27—29 27. Received by the hands of the Rev Samuel Nichols, from the Ladies' Missionary Association of St Matthew's church, Bedford, Westchester county, for Persia and Crete, 50 00. Received weekly offerings from * * *, 1 00.—Total receipts, $80 27.

CHARLES J. ALBIS, Acting Treasurer,
January 30, 1838. Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 24th of January, has received the following contributions, viz.

From Miss W E Smith, of Philadelphia, her annual subscription, 3 00. Redemption of pledges given at St Thomas' ch, 7th Jan, 52 50. From the family mite box, Hartford, Conn, 9 50. From the Rev Clarkson Dunn, rector of Christ ch, Newton, N J, a collection in that church for domestic missions, 12 00. From the Rev R I Germain, part of the collection at St Peter's ch, Morristown, N J, Jan 21st, for domestic missions, 16 37. By the same hands, from the Sunday school of the same church, 2 29. In redemption of a pledge given at Christ ch, N Y city, 31st Dec, 5 00. By the hands of F H Stimpson, Esq, receiving agent in Boston, received from the Rev Thomas H Vail, missionary at Cambridge, Mass, 28 00. By the same hands, amount of a contribution at Christ ch, Cambridge, Mass, 16 00. By the same hands, received from the Ladies' Missionary Association of the church as Marblehead, Mass, per S B Russell, 9 00. By the same hands, received from St Ann's ch, Lowell, Mass, through the Rev T Edson, 50 00. By the same hands, received from the rector of St Paul's ch, Boston, Mass, in part payment of his pledge to the secretary and general agent of $500 for the year ending July, 1838, 119 00. By the same hands, from monthly offerings of St Andrew's ch, Hopkinton, N H, per the Rev M B Chase, rector, 13 00. By the same hands, received from Miss E Lyde, Cambridge, Mass, through the Rev T H Vail, 5 00. From Mr D H Hoyt, of ascension ch, N Y city, 5 00. Collection in St Bartholomew's ch, N Y city, 28th of Jan, in money, 65 62, pledges to be collected, 35 07—65 62.—From a gentleman, to be added to this collection, 10 00. From the Rev Matthew H Henderson, rector of Trinity ch, Newark, N J, part of a collection made in that church on the third Sunday after the Epiphany, Jan 21, 1838, 26 00. From Miss Sophia Eaton, through the Protestant Episcopal Press, being the contribution of Christ ch, Enosburgh, Vt, 4 50. Total receipts, $451 78.

The treasurer also acknowledges the receipt of an order from J W H, of Newark, N J, to draw upon him for $25 00 quarterly, commencing with the 1st of April next, one third of which to be appropriated to the African mission—the remainder to domestic.

JAMES SWORDS, Treasurer.
January 31, 1838.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

From a sincere friend and well-wisher to the Eighth Avenue Sunday School, $10 00.

R. SPENCER, Treas. of Build. Com.

The building is now finished, but *only half paid for.* Will not they who are able give us some assistance? "He that hath pity upon the poor lendeth unto the LORD."

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

Collection made in St John's ch, Johnstown, by Rev Joseph Ransom, rector, by the hands of Wm H Townsend, $3 00. By the hands of the agent, from a friend, 5 00; by do, from a friend, 1 00—6 00. From Wm R Taylor, annual, 1 00. Total receipts, 10 00.

THOMAS BROWNING, Treasurer,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer; or at the Depository 28 Ann-street, up stairs, by Thomas C Butler agent; where tracts in pamphlet form, and bound in sets, may be obtained by subscribers and auxiliaries, and for gratuitous distribution.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums.

From the Rev L P Bayard, offerings of St Clement's church for January, $9 00. By the hands of the agent, from a friend, 1 00.—Total receipts, $10 00.

THOMAS BROWNING,
77 Maiden lane.

Donations and contributions thankfully received by the treasurer, Thomas Browning, 77 Maiden-lane; or by Thomas C Butler, agent, at the Depository, No. 28 Ann-street, up stairs.

The New York Bible and Prayer-book Society offer for sale, stereotype plates of the old version of Psalms, 8vo. and 18mo. Also, half worn, a set of stereotype plates of the Book of Common-Prayer, 18mo. And for sale, or hire, the stereotype plates of the elegant Megarey edition octavo Prayer-book.

CITY MISSION.

The subscriber, as missionary at large, with pleasure and gratitude acknowledges the receipt of the following donations for the benefit of the poor.

From a gentleman of Amity-street, 5 00; and from a friend to the poor, 4 00; also from A L, 10 00.

ALEXANDER FRASER, 341 Pearl-street.
January 30, 1838.

As the distress among the poor is now very great, and the missionary at large hourly called to visit cases of the most extreme poverty; notwithstanding the very liberal supply which he has received from the friends of the poor, the supply of the week has very often fallen short of the demand.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street.

A. F.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the following receipts for the benefit of the poor.

From A L, 10 00; from a gentleman in Amity-street, 5 00; from Mrs Onderdonk, 3 00; from Master John Stanford, 2 00.

E. B. KELLOGG, 401 Hudson-street.
January 30, 1838.

N. B. Donations for the First Mission Station will be cheerfully received at the Episcopal Press, 28 Ann-street, and at Swords, Stanford & Co, 152 Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber very thankfully acknowledges the receipt of the following donations for "the suffering poor."

From "a friend to the mission poor," 5 00; by Swords, Stanford & Co, from a gentleman in Amity-street, 5 00; by the agent of the Protestant Episcopal Press, from "A L," for the poor, 10 00.

LOT JONES, 192 Allen-street.
January 30, 1838.

P. S. Donations left at the residence of the subscriber, or to his address, at Swords, Stanford & Co, 152 Broadway, or with the agent of the Protestant Episcopal Press, 28 Ann-street, will be thankfully received.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The acting Treasurer of the "Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New York" has further to acknowledge:—

By the hands of L. Douglass, from the delegation from All Saints' ch. $15 00, viz. J R Lecount, 1 00; G W, 1 00; Mrs Waring, 1 00; Dr J Miller, 2 00; Wm Russell, 5 00; M Smith, 5 00; also from St John's ch, Brooklyn, by A B Ellison, delegate from said church, 4 25; T Pott, 1 00; Mrs Austin, 1 00; collected by R W Newman, 7 00; Rev Mr Carder, 2 00; C H Hoffman, 1 00; W Rutherford, 1 00; T H Newbold, 1 00; collection in St Luke's ch, after sermon by Rev Dr T H Taylor, 68 51.—Total, $101 76.

N. G. OGDEN, Acting Treasurer,
January 30, 1838. Phœnix Bank.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following sums, viz.

From the Rev A B Hart, from quarterly contributions of St Andrew's ch, Harlem, 14 00; from F G Smith, Esq, the amount appropriated by the rector and vestry of St Peter's ch, Philadelphia, 200 00; from Rev Dr Milnor, being the amount of a collection made in St George's ch, on Sunday last, 83 34.—Total receipts, $297 34.

EDWARD R. JONES, Treasurer.
January 31, 1838.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as treasurer of the above institution, acknowledges the receipt of $10 00 as a new-year's offering of the scholars and teachers of St James' church, Lancaster, Penn, at the hands of the Rev S Bowman. Also, 25 00 from Mrs P Lord, deposited for books, subject to the order of Bishop Chase, of Illinois.

JOHN W MITCHELL, 28 Ann-street.
January 31, 1838.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Feb. 1, from the following persons, viz:

Postmaster, Sharpsburgh—Rev S R Grant—Joseph H Hill—Rev Samuel G Litton—Weeks, Jordan & Co—J E Brown—Miss Matilda Skinner—A B Watson—Wm Staveley.

Received by the Gen. Prot. Episc. S. S. Union.

Miss Burchard—Rev Addison Searle—Miss Anna B Shaw, with remittance—Postmaster, Philadelphia—Silas Sprague—Rev. Jackson Kemper, D D—Postmaster, Mayville—Postmaster, Cleveland, Ohio.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From January 22, to January 31, 1838, inclusive.

Rev David Bigler, 1 pckge, Philadelphia Union Line. Charles Stimpson, 1 pckge, Boston, sent Swords, Stanford & Co. Thomas Latimer, Philadelphia, 1 pckge, Union Line.—George Rowland, 1 pckge., Norfolk, Va., schr. J W Kempton Weeks, Jordan & Co. 1 pckge, Boston, sent Harper & Brothers. Rev Mr Hoyt, 1 pckge, Crawfordsville, Indiana, sent Swords, Stanford & Co

SUNDAY SCHOOL TEACHER'S AID TO THE GOSPELS.

The Sunday School Teacher's Aid to the Gospels, containing the outlines of a harmony, with questions, explanations and practical improvements of various portions of the four evangelists. Revised and adapted to the use of schools connected with the Protestant Episcopal Church. By the Rev. Henry J. Morton, Rector of St. James' Church, Philadelphia. Just published, and for sale by the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

Feb. 1.—tf.

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter, - - - - - -	$12
Drawing and Painting, - - - - -	5
Chinese and Poonah Painting, per course of lessons,	6
French, - - - - - - - -	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq. J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street New York. o7 6m

EDUCATION AND MISSIONARY SOCIETY.

Reports of the past year ready for distribution by Thomas C. Butler, chairman of Committee of Arrangements, 28 Ann-street, up stairs.

PROTESTANT EPISCOPAL TRACT SOCIETY.

NEW TRACTS.

On Delay of Repentance.
On Self-examination.

To be had at the Depository, 28 Ann-street, up stairs.

SPECULUM GREGIS,

OR PAROCHIAL MINISTER'S ASSISTANT,

Altered from an English publication.—By a country Clergyman.—Just published and for sale by the Protestant Episcopal Press, 28 Ann st., New York. This work will be found very useful to the clergy in making up their Register and Annual Report at the Convention.

January 17, 1838.

DIALOGUES AT WOODVALE.

Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann-street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

December 28, 1837.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann-street.

December 28, 1837

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

POETRY.

For the Churchman.

"CHARITY NEVER FAILETH."

The sunbeams gild the stately palace walls,
And downward fall upon the marbled floor,
And pour their splendor in proud banquet halls
Where lavish wealth displays its costly store.
The humble cottage porch those beams make bright;
On ocean vast and shallow rivulet play—
The lofty palm rejoices in their light,
While young pale flow'rets "catch the glancing ray."
So gentle charity in sweetness glides
O'er this our earth, nor coldly turns away
From lowly tenement where want abides,
Or living thing by error led astray:—
But silent, cheering, as the sunlight's beam,
Her kindness flows in one unfailing stream.
J. C.

For the Churchman.

ST. MATTHEW VIII. 23.

The angry billows roughly roar
And toss their foaming crests on high,
Then dash along the sandy shore
In stern and awful majesty;
Now rolling proudly to the skies,
They leave their rocky bosom bare—
Anon in spray the mountain flies,
And sinks again in silence there.

That slender boat, which seems so frail,
Is crowded by an anxious throng;
The wind hath rent its snow-white sail,
And helplessly it drifts along.
Yet One lies there in peaceful sleep,
Unconscious of the raging storm—
While guardian angels seem to keep
Their vigil o'er his sacred form.

To Him his trembling followers fly,
While o'er their heads the surges break,
And in despair they loudly cry,
"We perish, Lord, awake! awake!"
He rises with extended hand,
And bids the howling tempest cease.
Obedient to His stern command,
The wind is hushed,—the waves decrease!
A. D. G.

MISCELLANEOUS.

From the Church.

THE YOUNG CHURCHMAN ARMED.

Dear Sir,—A small publication has lately fallen into my hands entitled, "The Young Churchman Armed," by the Rev. T. Biddulph, of Bristol, and as it appears to me to contain matter suitable to the "youth's department" of "the Church," I send you the first chapter for insertion. Should you coincide with me in this opinion and give it a place, I will furnish you with the remaining chapters for future numbers of your journal. The object of the writer cannot be better explained than in the following statement which forms the preface to this little work.

"It is a matter of surprise and regret that so little instruction is afforded to children at public and private schools on the nature and principles of the Church of England, to which they belong. Hence, boys and girls of every rank grow up in great ignorance on these subjects, unable to give a reasonable account of their adherence to the Church, and exposed, unarmed, to the specious reasonings of every zealous Dissenter they meet with.

"The author is not aware that among the many and valuable publications existing on the points at issue between Churchmen and Dissenters, there is any work adapted by its construction and character for the information of youth on these matters. He considers this to be one of the causes which have tended to produce the state of things alluded to; and he puts forth this short and simple catechism in the hope that it may in some degree serve to supply the defect; and that, while those to whom the members of the Church of England entrust the care of their children are hereby reminded of their duty, they may be aided and encouraged in the attempt to instil just notions respecting the Church into the minds of their youthful charge, and to fortify them with sound reasons against efforts to withdraw them from its communion, and to enlist them in the ranks of dissent." G. T.

Chap: I.—*On the Book of Common Prayer.*

Question 1. By whom, and at what time was the Book of Common Prayer composed or compiled?

Answer. Chiefly by those learned and holy men, who were the instruments under God of reforming the Church of England from the corruptions of Popery, nearly three hundred years ago. (1.)

2. What are its contents?

It contains forms of prayer to be used on various occasions in the Church.

3. What do you mean by *forms of Prayer?*

Prayers written and arranged for the use of the minister and congregation.

4. Do all Christians make use of forms of prayer in public worship?

No; many make objections to them, and their ministers pray extempore, that is, without having any thing written or printed before them. (2.)

5. What are the chief of these objections?

It is said that *the use of written prayers is not warranted by Scripture*, and that *it is not calculated to promote devotion.*

6. What have you to say in answer to *the first?*

That our Lord himself gave his disciples a form of prayer, commonly called the Lord's Prayer, as we read, Matt. vi. 9, and Luke xi. 2.

7. Have you any thing else to observe?

That most of the Psalms, many of which are forms of prayer, as others are forms of praise, were composed to be used in the public worship of God, and were actually so used when our Lord attended the temple, and made no objections to them.

8. Is there any other remark you have to make?

That as it can be clearly proved that from the very earliest ages of the Church, litanies and other forms of prayer were commonly used in public worship, it is reasonable to conclude that they were originally sanctioned by the apostles themselves. (3.)

9. But does not our Lord expressly forbid the use of *repetitions* in prayer, or repeating the same words over and over again, Matt. vi. 7?

He forbids the use only of *vain* repetitions.

10. Are all repetitions wrong?

They cannot be; for it is expressly told us that when He was in the Garden of Gethsemane he prayed *three* times *using the same words.*—Matt. xxvi 44.

11. What have you to say to the objection, that the use of forms of prayer in public worship is not calculated to promote devotion?

That this is mere assertion, and has no evidence to support it. On the contrary, by far the greater part of the excellent of the earth in every age have used forms of prayer, and have never complained of finding them undevotional.

12. Supposing then that these objections to the use of forms of prayer are entirely unfounded, are there any advantages in such a practice?

Yes, many; for instance, a form of prayer such as that of the Church of England, is the most effectual security for the preservation of purity of doctrine from one generation to another, and against the introduction of error and heresy. (4.)

13. What is the next advantage?

Uniformity in divine worship is hereby secured; and it is very pleasing to the pious mind, to reflect on the number of congregations scattered all over the world, hearing on the sabbath-day the very same portions of Scripture, and joining in the very same prayers and praises as ourselves.

14. Mention another.

A body of prayers is hereby provided which those who cannot, through sickness or any other hinderance, attend public worship, can use in private, and thus join with other worshippers in spirit, though absent in body.

15. Can you recollect another?

A minister may be a good man, and yet be incapable of making a suitable extemporaneous prayer; or he may be otherwise, and his prayers may not be such as a devout worshipper can heartily approve; in each of these cases the benefit of a sound and scriptural form of prayer, to be used in the congregation is clearly seen. (5.)

16. I shall ask you to name but one more.

A form of prayer, broken, as that of the Church of England is, into various parts and portions, and requiring certain responses or answers to be made by the people, is more calculated to keep up attention, than an unbroken, extemporaneous prayer, which the most highly-gifted ministers cannot always prevent being tedious, uninteresting, and unprofitable. (6.)

17. But are those forms of prayer provided by the Church of England for the use of her members, such as a pious and well-instructed worshipper can conscientiously and profitably use?

Assuredly they are: they contain nothing but what is in accordance with God's holy word, and they are admirably adapted to the different capacities and the various circumstances of those who use them. (7.)

Notes on chapter 1.

1. Before the Reformation the liturgy was in Latin, and consisted partly of forms used in primitive times, and partly of others of a much later date, in accordance with the corrupt doctrine and practice of the Romish Church.—Something was done towards its improvement in the reign of Henry the Eighth, by translating it into English, and otherwise amending it. In 1548, the Book of Common Prayer was compiled by a number of pious and learned divines, among whom were Cranmer and Ridley. This book, after undergoing several revisions, was finally brought to the state in which it now is, in 1661.

2. To be consistent, those who object to the use of forms of prayer ought certainly to abandon the use of forms of praise; and having sent away the Prayer-books, to send the hymn-books after them.

3. Especially as St. Paul, 2 Tim. i. 13, speaks of "a form of sound words," which must have been either a creed, or a form of service, to be used in the churches, to either of which modern Dissenters would make the same objection.

4. No instance is recorded of a Christian congregation worshipping God in its public and stated service without a precomposed form, till after the Reformation. It is well known that many of those chapels, in which Unitarian or Socinian doctrines are now preached, were built and endowed by orthodox Christians, and that originally the truth of Christ was faithfully proclaimed from their pulpits. Could such a melancholy lapse into heresy have possibly taken place, had a form of sound words, like the liturgy and articles of the Church of England, been made by their founders the standard of the doctrines which their ministers were to preach from generation to generation?

5. No one can tell, when he enters a dissenting place of worship, whether he may not hear from the mouth of the minister petitions offered up in the name of the congregation, in direct opposition to all the feelings and desires of his heart; particularly should he happen to be in a strange place. The Churchman, in whatever part of the world he may be, goes into a place of worship belonging to his Church, in full confidence, knowing beforehand the nature of the petition in which he is about to join.

6. Were the church service to be abolished to-morrow, would any conscientious and well-informed Dissenter be bold enough to say, that duly-qualified persons, capable of leading the devotions of a congregation in extempore prayer, could be found in sufficient numbers for the supply of all the churches and chapels of the Establishment throughout the world, even out of the whole body of Christians of every denomination in the land?

7. Wealthy Dissenters can procure the services of a talented minister for the chapel they frequent; poorer ones in the country must be content with what they can get. Is it nothing, that according to our system in the important matter of public prayer, the peasant is as highly privileged as the prince?

From the Church of England Gazette.

EXTRACT FROM A PETITION OF THE INHABITANTS OF THE ISLE OF MANN AGAINST THE ABOLITION OF THE BISHOPRIC OF SODOR AND MANN.

To the Right Rev. and Right Hon. the lords spiritual and temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled, the humble petition of the undersigned inhabitants of the Isle of Mann, respecting the Diocese of Sodor and Mann, showeth,

That your petitioners, trusting that the accession of her most gracious majesty to the throne of these realms will be the commencement of an era auspicious to the Church and people of this kingdom, are led to entertain the hope that their ancient bishopric may be perpetuated, and that those spiritual privileges which they inherit from their fathers may be confirmed to them in all their primitive integrity. Therefore they are induced, on the assembling of her majesty's first Parliament, humbly to petition that your right honorable House may be pleased in your wisdom to take such measures as may secure to your petitioners the continuance of the see of Sodor and Mann.

Your petitioners humbly represent the bishopric of Sodor and Mann is one of the most ancient in the British dominions, having been founded so far back as the year of our Lord 430; that both in times long past, as in more recent days, the episcopal office, so vitally important to the welfare of the Manx Church, has been filled by many prelates whose names will be handed down illustrious to posterity for their piety, their benevolence, and the many institutions which they have been the means of founding for the maintenance of religion, the advancement of education, and the relief of the poor, as well as for the general happiness and prosperity of this people; and that venerable from its antiquity, sanctified by time, and by long usage endeared to the Manx people, it would be most painful to their feelings to see the episcopal office abolished, or that it should be placed as a small appendage to another see.

Your memorialists feel it to be a just tribute to the clergy of this island to testify that as a body they are highly respectable for their moral character and conduct, and for the faithful discharge of their sacred functions; but whilst they are scarcely adequate in number to the pastoral superintendence of their people, they are, with a few exceptions, so miserably provided for, as to be wholly unable to support with respectability their station in society as Christian ministers; and that even in this cheap country they cannot, in many instances, with the strictest economy, maintain their families in decent comfort. Hard, indeed, is the lot of many a worthy man, who from youth to age has faithfully, and in poverty, sustained his holy office. Still, from circumstances almost peculiar to the Isle of Mann, the duties of most of the clergy cannot be discharged by the natives of any other country, as, in many of the parish churches, divine service is conducted in the Manx and English languages alternately; and, generally speaking, the livings of those parishes are so poor, that there is not a single instance on record of a clergyman from any one of the three kingdoms qualifying himself for these duties by learning the Manx language. Hence, your right honorable House will observe the indispensable necessity of such clergymen being natives of the Isle of Mann, and ordained there, as, from the insufficiency of their personal means and the miserable provision they have in view, they can neither afford a university education, nor receive holy orders by the hands of an English bishop. Whilst your petitioners could scarcely contemplate that an English bishop would often cross the stormy seas with which they are surrounded, still less could they expect a prolonged visit from him to this remote part of his Diocese. Nor could they view with indifference the expenditure in another country of so considerable a revenue derived from this island, and which from time immemorial has reverted to the benefit of the people by the charity and munificence of a long line of worthy prelates. Your petitioners, therefore, conceive that means might be found by the wisdom of Parliament, and with the consent of the crown, to provide funds amply sufficient to place the minor clergy in comfort and respectability.

Further, your petitioners humbly represent, that whilst the remotest colonies of Britain have recently had bishops appointed to them, to give firmness and efficacy to the Established Church, this, the most ancient of all her sees, has a far stronger claim for the continuance of privileges already enjoyed so long; and knowing from past experience, and the testimony of their ancestors, the benefits resulting to this island from the presence of their own bishop within their own shores; knowing also the stability and authority which his permanent residence can alone give to that portion of the Established Church, your petitioners regard his removal from among them as most injurious, if not absolutely ruinous to the interests of the Church. Could this loss have benefited any portion of the united Church, your petitioners must still have felt that it was a hard, even were it a necessary measure; when, however, it is proposed to deprive them of their most sacred birthright, without any pretext of improvement, either to themselves or to any other portion of the national Church, but solely because this island, now at the end of 1400 years, is declared to be too small for a separate see—its territory and its population not worthy the individual care of so high a dignitary as a bishop—they would indeed be regardless of their own dignity as an ancient, distinct, and independent people, and careless of their best interests, both temporal and spiritual, did they hesitate to come forward, respectfully, but earnestly, to remonstrate against this uncalled-for and unmerited degradation of their Church.

We insert the following article at the request of Bishop Meade.

AN APPEAL TO THE FRIENDS OF THE THEOLOGICAL SEMINARY OF VIRGINIA FOR THE MEANS OF INCREASING ITS LIBRARY.

A BRIEF HISTORY OF THIS INSTITUTION.

In the year 1815, more than two and twenty years ago, and two years before the General Seminary, and many years before any other theological institution in the Church was resolved upon, the Convention of Virginia passed a resolution directing the bishop and Standing Committee to adopt the most efficient measures for promoting what she denominated "an object of such magnitude as the education of young men for the gospel ministry." It was proposed to locate it at an ancient and venerable seat of learning, the College of William and Mary, where the professors were desirous to have it, promising to afford it every assistance in their power. At a subsequent convention a committee was appointed to correspond with the Diocese of Maryland and North Carolina, and to propose to them a union of effort in this interesting work.

Though the proposition was declined on the part of the former, and not responded to on the part of the latter, the Convention of Virginia never lost sight of the object, but, unaided, made her first, though unsuccessful effort at the College of William and Mary, and afterwards in the year 1822 renewed the same at Alexandria, where, under the care of Dr. Keith, aided by the Rev. Dr. Wilmer, she gathered together a number of interesting young candidates for the ministry. In a few years it appeared expedient to remove it to a beautiful and healthy site about two miles from Alexandria, where a small tract of land was purchased, with a new dwelling-house, and on which, at successive periods another dwelling-house and seminary buildings of sufficient dimensions to accommodate fifty students have been erected.—Since that time, during a period of fifteen years, the number of students has ranged from twenty to forty, and the professors been increased from one to three; and more than one hundred young men who have received, either in whole or part, their theological preparation at the institution, have been ordained to the gospel ministry. These are now to be found in almost every diocese in the Union, from Maine to Georgia, from the Atlantic to the Mississippi, and in every quarter of the globe.

The Rev. Mr. Hill, who now presides over one of the most interesting and prosperous missionary establishments in Christendom, was prepared for this work at the Seminary of Virginia. Messrs. Hanson and Boone, our missionaries to China, were educated at the same; and so were Savage, Pine, and Minor, who are now jeoparding their lives for the sake of the sons of Africa. It has been a leading object with the professors and friends of this institution to awaken and cherish within the breasts of the young students a strong, devoted missionary spirit, which, considering the whole world as the field of duty, looks up to God, and says, "Lord, whither wouldst thou have me to go?" And greatly have they been blessed in their efforts.

It must, however, be evident to all reflecting persons that what has been done could not be effected without the expenditure of large sums of money. The cost of seminary farm, of professors' houses, of college buildings, the salaries of professors, and expenses of beneficiaries, have amounted, within the last fifteen years, to at least $100,000, includiug about $26,000 which continues a permanent fund.

With the exception of some contributions from a few generous friends without our bounds, this sum has been raised from the members and friends of the Church in Virginia, who, while they have shared largely in the benefits of the institution, delight to think that those benefits have been diffused far and wide through our land, and have even reached to the utmost bounds of the earth. We delight to think that the success of our efforts may have greatly encouraged others to press forward in the same holy cause, and we wish the most abundant success to every kindred institution of the Church.

We have hitherto almost entirely confined our efforts for funds to our own Diocese, while the benefits of the institution were widely diffused; but the time has come when we think, for a certain specific object, an appeal may be made chiefly to those who sympathize with us, and wish well to our object, who do not belong to the very district in which it is located. Having been ever pressed with demands which seemed more imperious, we have in time past been forced to content ourselves with a very limited and imperfect library, chiefly the donation of a few generous friends; but it is due to the institution and its noble cause no longer to postpone an effort to supply this imperfection. It is now proposed to raise the sum of $5000 for this purpose, and it is believed that there are at least fifty willing and able friends to be found, who will, by a subscription of one hundred dollars each, contribute the required amount.

This method has been suggested by a generous friend from a distance, who, thinking upon the number of devoted missionaries who have issued from the institution which he was visiting, and perceiving the deficiency of its library, begged to be permitted to contribute one hundred dollars to its increase, saying, that for the good it had already done to the cause of missions, it richly deserved this mite from his hand.

It is hoped that there are at least fifty others like minded, who will follow this generous example.

Those who are disposed so to do will be pleased to communicate the same to the assistant bishop of Virginia.

Millwood, Clarke county, Jan. 15, 1838.

From the Southern Churchman.

SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

The twenty-sixth anniversary of this society was held in St. Peter's Church, Philadelphia, on the evening of the Epiphany, January 6th, 1838.

The society met in the vestry-room, at six o'clock, when the Rt. Rev. Bishop Onderdonk took the chair, and Mr. Edward Wilcox was appointed secretary.

The Auditing Committee reported that they had examined the treasurer's accounts, and that they were correct, and that there was a balance in the treasury of $1242 08.

A report of the society's proceedings during the past year being presented, upon motion, it was resolved that the same be accepted and read after divine service.

On motion, the society proceeded to the election of officers and trustees for the ensuing year. The following gentlemen were elected:

Right Rev. H. U. Onderdonk, D. D., Pres. ex-officio.

Vice-Presidents,—Horace Binney, LL. D.; James S. Smith; Rev. W. H. De Lancey, D. D.

Treasurer.—Robert B. Aertsen.

Corresponding Secretary.—Rev. Jehu C. Clay.

Recording Secretary.—Edmund Wilcox.

Trustees.—W. Chaloner, Tobias Wagner, John White, T. F. Leaming, P. H. Nicklin, H. J. Hutchins, F. G. Smith, John Welsh, jun., Dr. S. Littell, Clement S. Rutter, Peter Williamson, Horace Binney, jun., George M. Wharton, Dr. John Wiltbank, Henry Farnum, Wm. Welsh, W. Musgrave, W. H. Newbold, Thos. Robins, Joseph Watson.

Clergymen.—John Rodney, George Boyd, H. J. Morton, H. W. Ducachett, D. D., W. Suddards, J. B. Clemson, John Coleman, J. A. Clark, Peter Van Pelt, Benjamin Dorr.

On motion, it was resolved, that the session be suspended, that the members might attend divine service, and that it be resumed after the benediction.

After evening prayers by the Rev. Mr. Dorr, the report was read by the Rev. Dr. De Lancey. The Bishop then gave out that delightful hymn, commencing,

"How beauteous are their feet
Who stand on Zion's hill," &c.

which was sung with considerable animation by the choir and congregation, at the close of which our esteemed brother of Trinity Church, Southwark, the Rev. Mr. Coleman, delivered a very interesting sermon from Isaiah xxxv. 1, 2.—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; and the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God."

From the Church of England Gazette.

MR. CROSSE'S NEW INSECTS.

We subjoin two letters relative to the result of the interesting experiments which Mr. Crosse has undertaken for the development of insect life in solutions of silica, (flint,) by the long-continued application of voltaic electricity. We have had the pleasure of seeing the preserved insects alluded to now in the hands of Mr. Clarke; and as his invitation will enable our readers to attain similar evidence of their senses respecting this very extraordinary phenomenon, we submit the entire to the public attention as a subject well deserving the most careful and continued investigation:—

To the Editor of the Morning Post.

Sir,—I beg leave to send you a copy of a letter I received this day from Andrew Crosse, Esq., in the hope that you may find space for it in your valuable journal. It will afford me much pleasure to show those insects to any person who is interested in the subject.

Yours, respectfully,
— E. M. Clarke.

Broomfield, near Taunton, Oct. 30, 1837.

To Mr. E. M. Clarke.

Dear Sir,—I send you by my friend, Mr. —, a small bottle of spirits of wine, containing about thirty insects, produced in silicate of potash, under the long-continued action of weak voltaic electricity. I am quite as much surprised, and quite as much in the dark about this affair as I was at first. I have had lately several new families of them, and have them at this present time *growing* on a piece of iron wire, plunged into silicate of potash, *and a quarter of an inch under the surface of the fluid*, at the positive pole of a battery consisting of twenty pairs of small zinc and copper cylinders. I likewise have them forming on the surface of constantly electrified sulphate of copper, at the edge of the fluid, and strangely mixed up with chrystals sulphate of copper. In fact, I have them in all stages, from their earliest formation to their full perfection, and crawling about pretty nimbly. Most of their formations took place in the dark. The access of light is very prejudicial to them, as far as I have observed. I have had hundreds of vessels of the same water as that used in solution in the same room and in other rooms, with not the slightest appearance of a similar insect or the germ of one. In one of these experiments the vessel was covered with paper, and yet the insects were formed as before. Of course I have no merit to claim in the affair. It was pure accident, and the looking for artificial minerals brought them to my notice. I am preparing an apparatus to repeat these experiments in a more unexceptionable manner, but have more difficulties to contend with than one would at first expect. Many of the remarks which have been made upon these formations would not have been made if the writers had been better acquainted with the circumstances attending them, and which, to say the truth, I have rather avoided noticing, from the wish I entertain of being myself better informed of the nature of these apparent mysteries. My friend, Mr. ——, has seen and pretty closely examined with a powerful lens their different appearances, and they have been seen by a great number of persons. I write this in some haste, but though this is a rough sketch it is a correct one. I believe the younger insects have only six legs, and when more advanced, eight, and this is, I understand, not uncommon in the mite genus. You may make what use you please of this letter.

I beg to remain, dear Sir, yours truly,
Andrew Crosse.

P. S. Although these insects are formed either below the surface, or at the edge of an electrified fluid, yet when once they have left it they are drowned on falling into it.

From the New York Evangelist.

MUSIC THE LANGUAGE OF THE SOUL.

Feeling expresses itself most readily in tones. Fear, joy, desire, anger, have each a peculiar tone, understood by all human beings. Man soon perceives this, and often prolongs these tones, in order to continue or heighten a certain feeling or excitement; hence the repetition of the war-cry in the combats of rude tribes, or of the tones of mirth at their festivities. The love of excitement, moreover, soon leads to the production of these tones, even on occasions when the feeling from which they first originated does not exist. Thus we find the natural tones of joy repeated, in order to effect that of which they were themselves originally the effect—a pleasant feeling, a contented state of soul. This, it is true, is not yet music or song, but the first germ of it.

And Cowper says—

There is in souls a sympathy with sounds
And as the mind is pitched, the ear is pleased
With melting airs, or martial, brisk or grave.
Some chord in unison with what we hear
Is touched within us, and the heart replies.

And says another, speaking of the power of music—

Thou, O Music, canst assuage the pain,
And heal the wound which hath defied the skill
Of sager comforters; thou dost restrain
Each wild emotion, at thy wondrous will:
Thou dost the rage of fiercest passions chill,
Or lightest up the flames of holy fire,
As through the mind thy plaints harmonious thrill,
And thus a magic doth surround the lyre,
A power divine doth dwell amid the sacred choir.

Another writer says—

Musica est mentis medicina mæsta, says Burton, affecting not only the ears, but the very arteries, the vital and animal spirits; it erects the mind and makes it nimble. (*Lemnius Instit. cap.* 24.) This it will effect in the most dull, severe, and sorrowful souls, expell griefe with mirth, and if there bee any clouds, dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away. *Salisb Polit. lib.* 1, *cap.* 6.

Montgomery says—

Anon through every pulse the music stole,
And held sublime communion with the soul,
Wrung from the coyest breast the imprison'd sigh,
And kindled rapture in the coldest eye.

Another poet says—

There is a charm, a power, that sways the breast,
Bids every passion revel or be still,
Inspires with rage, or all our cares dissolves;
Can soothe distraction, and, almost, despair.

THE KING'S FUNERAL IN THE JEWS' SYNAGOGUE.

On Saturday night, immediately after the conclusion of the evening service, the Rev. S. Herschell, the high priest, altered his robes from white satin to black garments, and the reader commenced the prayers appropriate for the occasion of the king's funeral in a most impressive manner. After the following Psalms had been read alternately by the reader and congregation, viz. 6, 13, 39, 49, 88, 90, 91, 130, and 138, the prayer written expressly for the occasion was read, during which the reader shed tears, as did many of the ladies in the gallery. The whole congregation stood up during the reading of the prayer, the sight was very imposing, and every one seemed to join in the prayer, as though they all felt the loss of a good monarch. The chandeliers and side branches being but partially lighted up, and the number of ladies and gentlemen in mourning, and the impressive tone in which the reader gave the prayer, made it indeed truly solemn.

We noticed Mr. M. Montefoire, the sheriff elect, and many respectable persons of the Christian faith, who were accommodated with the English translation of the service, and who expressed their delight at the order and decorum observed on the occasion. The usual prayer for the royal family was read, or rather sung, in a beautiful manner, which displayed the reader's vocal abilities to be of the highest order. It was not concluded till near half-past eleven o'clock.—*Barbadian.*

FINE BOOKS.

"The Sacred Album"—London, for the year 1838, 4to., *Arabesque.*

"The Christian Keepsake and Missionary Annual." Edited by the Rev. Wm. Ellis.—London, 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

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Dec., 1837. tf.

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